

The Homiletic and Pastoral Review

Cum Permissu Superiorum

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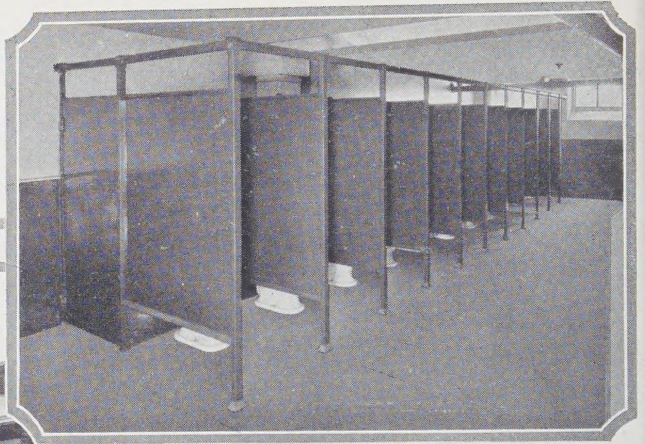
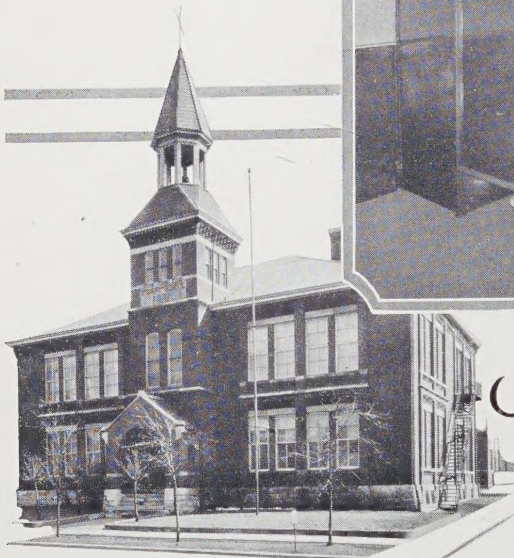
The Power of the Pulpit
The Psychology of Conversion
Dispensations for Mixed Marriages
The New Pastor's First Sunday
The Language of the Liturgy
Our Catholic Population

Liturgical Notes—Roman Documents
Answers to Questions

In the Homiletic Part: Sermons; Book Notes;
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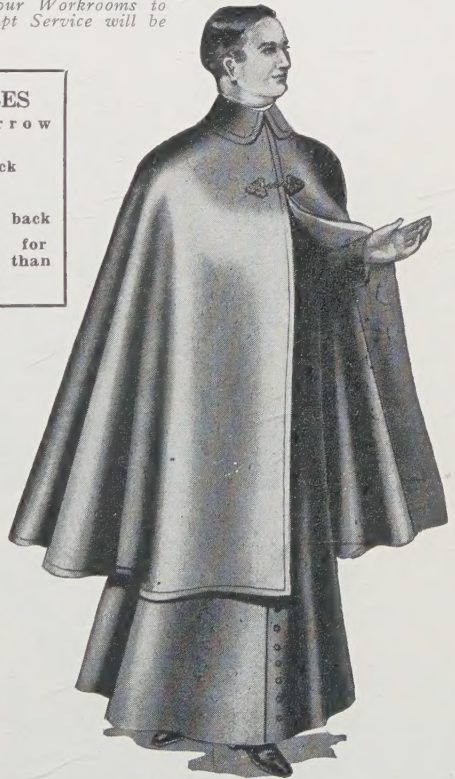
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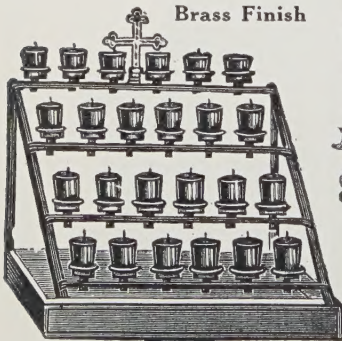
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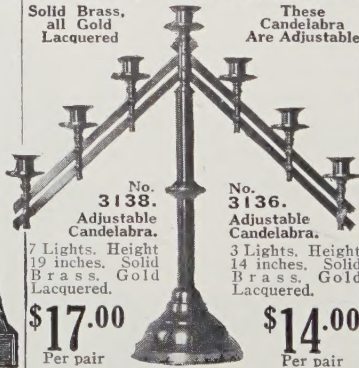
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No. 13-14—Surplice

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9 years	42 in.	each 4.75	each 7.00
10 years	44 in.	each 4.75	each 7.00
11 years	46 in.	each 5.25	each 7.75
12 years	48 in.	each 5.25	each 7.75
13 years	50 in.	each 5.25	each 7.75
14 years	52 in.	each 5.75	each 9.00
15 years	54 in.	each 5.75	each 9.00
16 years	56 in.	each 5.75	each 9.00
17 years	58 in.	each 6.75	each 12.00
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10% Discount Allowed on Orders for 24 or More Cassocks

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This candle takes the place of oil and is VERY SATISFACTORY

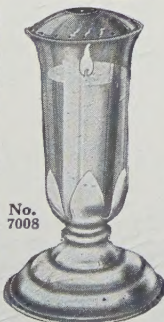
Each case Seven-day Sanctuary candles. Fifty candles—1 year's supply \$25.00
Light-day Ruby Glass... 1.25
Glass Protector... .45
Total value... \$26.70
All for...

ALL FOR

\$25.00

SPECIAL OFFER!

\$4.50 solid brass, gold lacered standing lamp, No. 7008 illustrated, may be procured \$1.00 extra, if ordered with case of 7-day candles. Both \$26.00.
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Glass Protector... .45
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All for... \$26.00
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Illustration showing contrast between a "set" (14 oz.) and a Full-Weight Candle—approximately 15% difference.

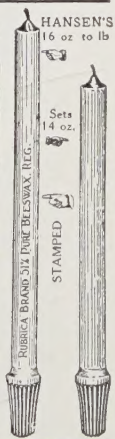
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58½c

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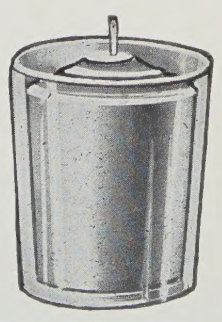
	per gross	15 Hour	10 Hour	6 Hour
1 Gross Lots	\$3.85	\$3.00	\$2.40	\$2.40
5 Gross Lots	3.60	2.70	2.10	2.10
10 Gross Lots	3.45	2.55	2.00	2.00
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50 Gross Lots	3.25	2.50	2.00	1.80

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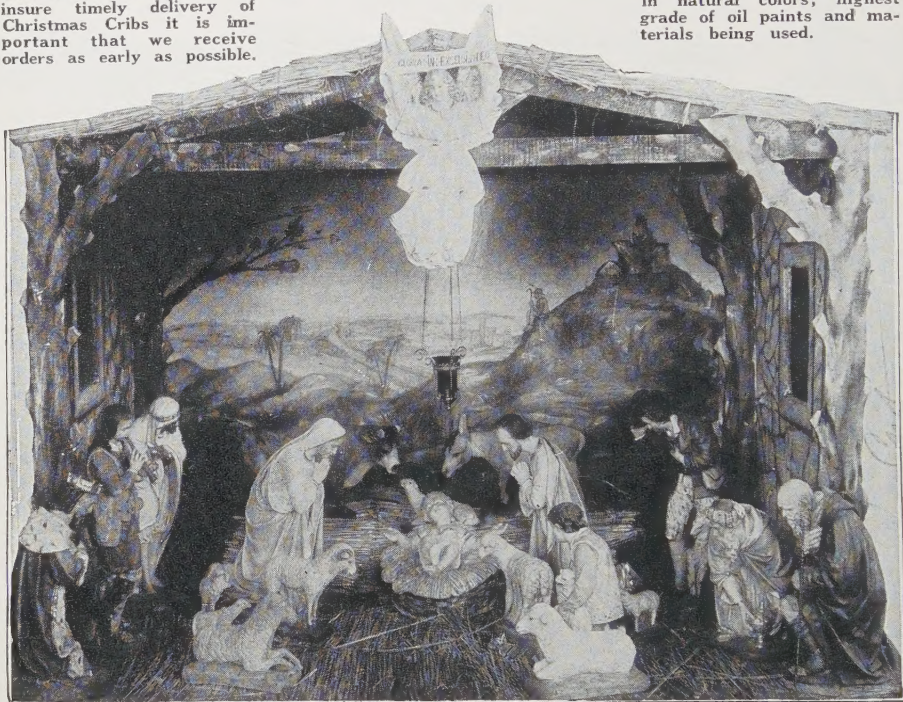
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FIRST ANNOUNCEMENT

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By

EDWARD F. GARESCHÉ, S.J.

With a Preface by the MOST REV. S. G. MESSMER, D.D.,
Archbishop of Milwaukee

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The methods of parish administration and organization which were entirely adequate half a century ago, will break down before the extraordinary change of social conditions which has taken place within that time, and especially within the last decade or two. It is clear enough that no novel or revolutionary methods are permissible, but the way of the Church is to adapt her methods to conditions. Father Garesché performs in this book a real service to the devoted priests in our parishes, by discussing the ways and means by which the *Modern Parish Problems* may be met and solved, and by which parish administration may be adapted to the now prevailing conditions.

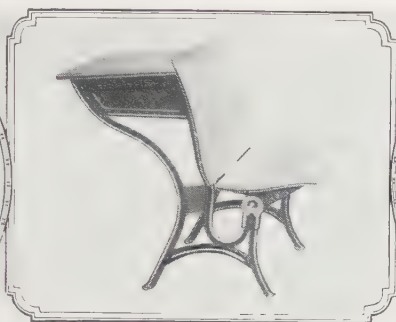
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- The New Social Conditions and Parish Organization.**
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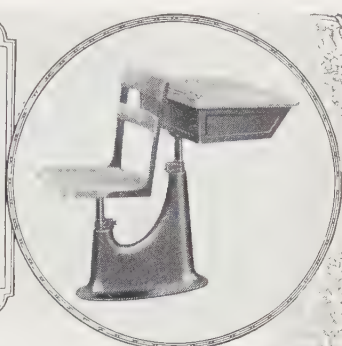
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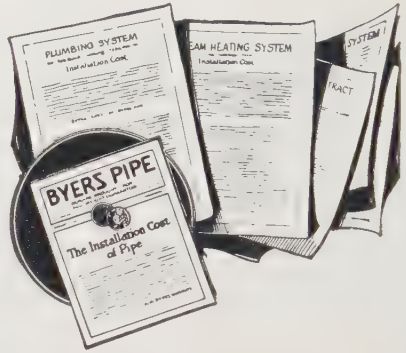
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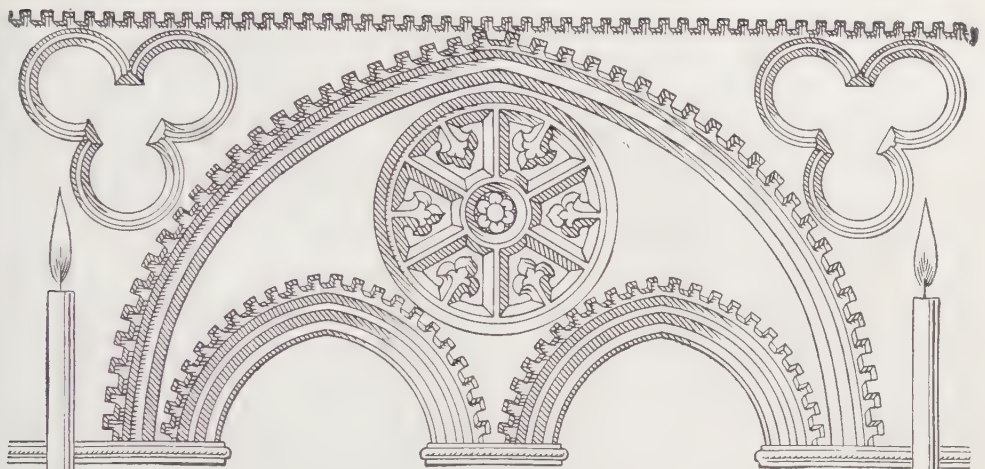
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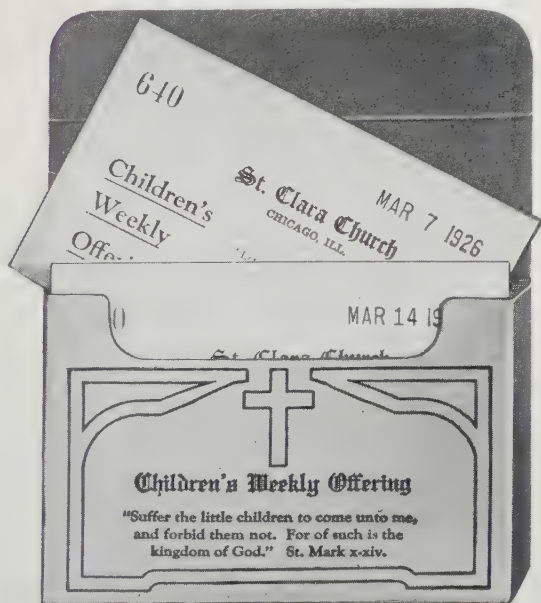
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The Homiletic and Pastoral Review

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The Homiletic and Pastoral Review

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PASTORALIA

The Psychology of Conversion

The phenomenon of conversion presents two distinct aspects. It may be viewed as the work of Divine grace, and it may be considered as a psychological process. In so far as we regard it as a supernatural event, it appears as a pure mystery and remains inaccessible to human understanding. It has its root and ultimate explanation in the counsels of Divine Providence, whose ways are inscrutable. In every conversion, therefore, at some time an element will be found that defies analysis and baffles all attempts at explanation. A moment occurs when man is confronted by the unfathomable, when he is compelled to desist from further scrutiny, and when he must content himself with reverent silence and adoration. Withal, conversion, though in one respect a supernatural fact that remains God's own mystery, has also a natural phase, to the study of which man may address himself without presumption. For God in His dealings with man does not set aside natural causes, but uses them for His purposes. The course of grace follows that of nature. Conversion is no exception to this general rule. Here we also have the coöperation of secondary causes. Thus, while genuinely a supernatural fact, conversion is nevertheless also subject to laws that govern human activity. It can be studied from the psychological point of view. If it were not so, we could do nothing for the conversion of our fellow-men. If no psychological processes were involved, we would have to confine ourselves exclusively to prayer, for in no other manner could we assist our neighbor in the attainment of the truth. Of course, we are worlds apart from that type of religious psychology which sees in conversion merely a psychological problem, and which leaves no room for the supernatural factor. To a certain extent, how-

ever, conversions can be accounted for on psychological lines, and to that degree they can be promoted by human effort. In the measure that conversion is a psychological process, it can be favorably or unfavorably influenced by others, it can be accelerated or retarded, it can be initiated or prevented. We may, accordingly, legitimately inquire into the ways by which converts may be made. The question as to the methods of convert-making is largely and predominantly a psychological question, for one of the practical aims of psychology is to devise means by which the behavior of our fellow-men can be influenced and controlled. The purpose of the psychology of conversion would be to furnish us systematic and scientific methods by which we can lead others to embrace the Faith. Psychology thus becomes the handmaid of grace. Though conversion is chiefly the work of God, in His condescension He leaves an ample margin for our coöperation.¹

Conversion, though ultimately due to a divine inspiration and impulse, has its natural antecedents and concomitants. Man at every step must prepare himself for the work of grace. Throughout the entire process we can trace a divine and human parallelism. If the part God plays is the most important and decisive factor, the part of man in the progress and outcome of the process is, for all that, neither negligible nor unimportant. But, if man plays a part, he may do it well, indifferently or badly. It is at this point that psychology enters. That science may assist us in discovering the ways in which we can most effectively coöperate with the grace of God. A thorough analysis of the psychological factors that enter into the process of conversion cannot but be helpful to those who wish to bring others to the Faith. This may be regarded

¹ The dualistic aspect of conversion is clearly set forth in the following passage from the pen of Father Stanislaus M. Hogan, O.P.: "Most priests on the Mission are called upon to receive converts into the Church. Humanly speaking, many of these conversions are unaccountable. We know that primarily and ultimately such conversions are the effect of God's grace, and that this grace is given, not because of any merit in the recipient, but simply because of the infinite mercy of God. On the other hand, we also know that God does not ordinarily act in a manner that is extraordinary and startling. He does not ordinarily smite the sinner or the unbeliever as Saul was smitten on the road to Damascus. He energizes in all things according to their nature; therefore, He moves free agents in a free manner, in a manner which respects their free will. Hence arises the problem in the phenomenon of conversion, for phenomenon it is, a psychological as well as religious phenomenon, and we ask: Can this phenomenon be explained apart from, but not independently of, the primary and radical reason of Divine Grace? Can we study it as we study other psychological phenomena?" ("The Problem of Conversion," in *The Australasian Catholic Record*, January, 1927).

as a truism now, but there was a time when the psychology of conversion was, and not without reason, looked upon with distrust. What Father Edward J. Mannix says on the subject is pat to the occasion, and we quote his words: "The attempt to consider religion, and especially such supernatural action as conversion, from a psychological viewpoint is of comparatively recent origin. To some the suggestion borders on the sacrilegious. For them the mysterious workings of God's graces in human souls are too sacred a subject for human analysis and the feeble restrictions of man-made psychology. . . . Since laws obtain in the supernatural as well as the natural order, psychology, or the science which investigates the nature, attributes, and activities of the soul or mind of man, has a field to cover, i. e., in ascertaining how these laws react in human nature. An attempt, under God, to determine these actions must be worthy of the highest efforts on the part of all students of conversion. Moreover, analysis of some of these factors entering into conversion may, in future generations, promote the ends for which they are made, namely, the greater spread of that sacred Faith in human souls which Our Lord came on earth to bestow."²

Psychology has enormously increased human efficiency in many fields. It would be singular, indeed, if it could not help us also to work out more efficacious methods of convert-making. Why leave a matter of such supreme importance to more or less happy blundering, when in a large measure it can be reduced to exact rules! Native ability, however exceptional, can still be improved by methodical training. There are, of course, what we call born teachers; yet, not even those who feel that they are exceptionally gifted in that way would think of taking upon themselves the task of teaching without previous pedagogical training. Likewise, every priest knows in a rough way how he has to deal with prospective

² "The American Convert Movement" (New York City). Unquestionably there is a human side to conversion, and, if so, psychology has something to say about it. A very satisfying formula which does justice both to the divine and the human factor and also places them in the right relation is suggested by Dr. Kurt Rothe. It reads: "Divine grace and human coöperation—both together are necessary for conversion, and, when we inquire into the mutual relation of the two, we can state the case in accord with the doctrine of the Church as follows: Not God alone nor man alone, not man and God, but God and man" ("Auf dem Heimwege. Beiträge zur Seelenkunde und Seelenpflege unserer suchenden Zeitgenossen," Paderborn).

converts, and how he may attract souls to the Church; but, if he is in possession of scientific rules, he will be able to do the work much better. Accordingly, we say, psychology ought to study carefully the process of conversion, and as a fruit of this study supply us with a scientifically correct art of convert-making. Scientific methods coupled with genuine apostolic zeal will accomplish wonders. Father E. C. Dowd, who has had considerable experience with converts and who at times has painfully felt the handicap of inadequate training, strongly voices the need of a science of convert-making based on psychological principles. "No man," he writes, "can do that of which he knows little or nothing. It is foolish to expect anyone to fly a plane without knowing the principles of aeronautics. I cannot run a motor, unless I am told how. Yet, we do expect the priest to handle the work of convert-making successfully, while his training for the work amounts to practically nothing. . . . Some are content to say that convert-making is a knack, and comes with practice; or that it takes time to develop a system. We have been hearing that line of argument so long that the majority are willing to accept it without further comment. The writer for one is not. Convert-making is a science; therefore, it must be taught as any other scientific subject. It is not reasonable to expect a man to learn a science by the hit-and-miss method. We do not find it done in the natural or applied sciences; therefore, we can conclude it cannot be done here. The sooner that this fact is recognized the better."³ Surely, the vast majority of priests will unhesitatingly endorse this ardent plea for systematic training in the great art of making converts. We have courses of salesmanship, in which the salesman is familiarized with subtle methods of approach to the prospective buyer, in which he learns how he can convince the inquirer of the superiority of his wares, how he can secure a sympathetic hearing, and finally how he can break down the resistance of the hesitating customer. How much more, then—*si parva licet componere magnis*—do we need a course in convert-making! Here also we are faced by the great problem of finding an approach, of winning and maintaining benevolent attention, of carrying conviction to the inner citadel of the soul, and of over-

³ "Why So Few?" in "The White Harvest." Edited by Rev. John A. O'Brien, Ph.D. (New York City).

coming resistances and inhibitions of many kinds. Can we expect proficiency in such tasks, calling for profound psychological insight and consummate tact, when men are left entirely to their own devices and to the unsystematic knowledge they may pick up in the course of their experiences, or to the occasional hints vouchsafed to them by their more experienced fellow-workers? As things are, not the meagerness of the results should astonish us, but we should rather be surprised that so much is achieved under the existing handicaps.

But the bald fact is that no full-fledged science of convert-making exists. Psychology has not yet been consistently applied to the various problems of the ministry. Pastoral theology, under the province of which these questions would fall, makes but scant use of the results of modern psychological research. Pastoral psychology, if at all, exists but in a very sketchy form. In due time such a science will emerge. Meanwhile we need patience, for human progress is notoriously slow. At present it must be regarded as a harbinger of better times that the need for just such a science is beginning to be acutely felt. As in the domain of economics, here also demand will create supply.⁴

In these pages shall be gathered from various quarters whatever is pertinent to the subject and what is likely to prove helpful to those who are engaged in apostolic work. As is our wont, we will glean from non-Catholic as well as Catholic fields, especially since in practical religious psychology our separated brethren are in the lead—a fact which need neither surprise nor humiliate nor worry us, for has not our Lord Himself told us that “the children of this world are wiser in their generation than the children of light.”⁵ But, whatever may be said of the immediate past, things

⁴ The importance of psychology for the pastoral ministry is emphasized by Bishop Anastasius Hartmann, O.M.Cap., who in a small but meaty volume, entitled “*Psychologia Arti Pastoralis Applicata*” (Innsbrück), writes: “Ad artem pastorem rite et fructuose exercendam præter varias scientias, profunda hominis notione, et, ut ita dicam, tactu quodam psychologica opus est; secus pastor licet eruditus et pius parum efficiet, imo non raro potius destruet. Ars pastoralis, ut eam S. Gregorius Nazianzenus in suo sermone apologetico concipit, vix non tota—suppositis religionis christianæ scientia et zelo—psychologiæ principiis nititur. . . Facile esset ex historia demonstrare, illos Evangelii præcones et pastores—ceteris paribus—plurimum fructum produxisse, qui in munere suo psychologiam præ reliquis attenderunt. . . Quanti momenti sit, cordi hominum studere et attendere ad quoslibet, sæpe prodigiosos et omnem computum excedentes effectus obtinendos, ipse mundus nos docet. . . Si animarum pastores tanta sollicitudine et dexteritate arte psychologica uterentur, quantum id faciunt seductores, brevi terræ facies immutaretur.”

⁵ Luke, xvi. 8. For a vindication of this course we may also point to the old

are decidedly on the mend and the outlook for the future is encouraging. Psychological studies of pastoral problems are multiplying. Pastoral theology more than hitherto is taking cognizance of the subjective aspects of pastoral problems and applying psychological methods in the treatment of its matter. This is a forward step and will inject a new vitality into that somewhat dry discipline.

AN INITIAL DIFFICULTY

It has been objected, not without a fair measure of plausibility, that conversion is an individual phenomenon which refuses to be submitted to scientific classification, and on which it is impossible to impose general categories. The popular saying that many roads lead to Rome seems to bear out this view and to discourage any attempt at scientific treatment. If this impression were in harmony with the actual facts, it would not be feasible to reduce the process of conversion to universally valid rules and norms. Happily, this is not the real situation. We do not hesitate to admit that each conversion presents highly individualized features, and that it has a complexion of its own. The motives that induce men to embrace the Faith are manifold and diversified. The workings of the mind culminating in conversion in each case are unique. What men seek and find in the Church is not in all instances the same. Moreover, men come from all walks of life, from all social strata, from all stages of intellectual development. Obviously, they can neither have come by the same path nor have been started on the road by the same impulse—leaving aside, of course, Divine grace, which in all cases is the same ultimate impelling and directing cause. Diversity there is in full and overflowing measure. Still, general and common lineaments can be discerned under all this external diversity. It will appear that the process of conversion is amenable to law and rule. Some fundamental underlying unity is inevitable, because in all instances the goal at which the wanderings terminate

Latin adage: *Fas est et ab hoste doceri*. Our enemies have used psychology to destroy religion in the hearts of men; we will use it to build up religion in human souls. Psychology will teach us to present religion to men in such a manner that they keenly feel the need of it, that they realize their spiritual wants, and that they see in religion the fulfillment of the deepest and most persistent aspirations of their nature. That is the work of what we may call psychological interpretation of religion, which is quite different from controversy and polemics.

is the same. From the very outset, therefore, it must have exerted a definite attraction and given orientation. These converts arriving from many directions have always had something common in view, which directed their steps and goaded them onward.⁶

Moreover, the mental acts that enter into the process of conversion likewise present a similarity that allows of classification. At the bottom of conversion lies conviction. Now, conviction is a definite mental reaction that, though it occurs under different circumstances, always is subject to the same psychological laws. Human behavior is not as refractory to rule and norm as might appear at first sight. This also holds good of conversion. Like history in general, so likewise the history of conversion repeats itself. Making necessary allowance for the incalculable element of free will, we can say that ordinarily the same circumstances elicit the same reactions in men, and that the same reasons and motives result in the same conduct. Of this the possibility of statistics, even where the free actions of men are concerned, is sufficient proof. The external occasions that have inaugurated the process may be quite different, but the mental process itself follows the same course. The first suggestions, the actuating motives, the retarding or accelerating factors, the favorable or unfavorable influences, the interests at stake, the emotional reactions, the inhibitions and the resistances, the impelling forces—all these, which are operative in the process of conversion, emanate from the same human nature and from the same human environment, and hence a certain uniformity will be traceable in them. Will action is not arbitrary but influenced, though not determined, by reasons. Motivation can be reduced to laws. Consequently, conversion also can be made the subject of scientific inquiry, since it is a will process and a motivated reaction. Only then would we have to despair of a scientific treatment of conversion, if it

⁶ Father Th. Mainage, O.P., deals with this typical objection in the following masterly manner: "Et qu'on ne m'objecte pas la diversité infinie des conversions, diversité telle qu'on rencontrerait difficilement deux cas identiques. Qu'on ne m'accuse pas, au nom de cette diversité déconcertante, de coller une étiquette commune sur des phénomènes irréductibles l'un à l'autre. Car l'unité de convergence confère à tous ces cas une ressemblance, une homogénéité fondamentale. Il y a mille façons de se convertir; mais chaque converti recompose la même image avec des pièces différemment découpées et l'identité du résultat suggère invinciblement l'identité des forces qui l'ont produit. La conversion est donc un fait homogène, dont les causes générales sont susceptibles d'être réduites à l'unité. Mais quelles sont ces causes? Evidemment elles sont d'ordre psychologique" ("La Psychologie de la Conversion," Paris).

happened to be an irrational process that utterly ignores the law of causality. It is not that. On the contrary, it is an eminently rational process, and for that very reason capable of rational analysis. Again we may say that not every convert constitutes a category of his own, into which he alone, and no one else, can be made to fit. Far from it. Even superficial observation will enable us to distinguish certain types under which the individual cases may be grouped. One class of converts is formed by those who are attracted to the Church by the splendor and beauty of its liturgy or the monuments of art of which it has been the inspiration. Here we have the esthetical type. Others are drawn to the Church by the lofty character of its morality, its inspiring ethical ideals, its fertility in works of charity—in other words, by its sanctity. For want of a better term we may designate these as the moral type. Others look on the Church as a haven of rest, in which they find peace, solace and happiness. They would constitute what we might call the emotional type. Lastly, we have those who enter the Church primarily because it is in possession of such a consistent and harmonious doctrine that bears the unmistakable stamp of divine origin. These we classify as the intellectual type. Conversions, then, present certain typical features, and consequently quite naturally fall into different classes.⁷ If this is so, we have the foundation upon which the superstructure of a science can be erected. But, if a science of conversion is within our reach, then by the same token an art of convert-making is not beyond our power, for art only applies what science has discovered.⁸

CHARLES BRUEHL, D.D.

⁷ The above classification is neither final nor exhaustive. Dr. Mannix offers a different scheme of classification: "While the lines of investigation may be, in different instances, somewhat varied and largely interwoven—due to the diversified activities, locality, family traditions, reading matter at hand, etc.—Catholic conversions can, we believe, generally be grouped under one of the following headings: (a) the historical convert, (b) the philosophical convert, (c) the denominational convert, (d) the esthetic convert, and (e) the dynamic convert" (*op. cit.*). This question of types of converts shall in due time receive further attention. It is basic for our whole study, because the typical mentality of the prospective convert naturally will determine the manner of approach and all subsequent dealings. At present, however, it is enough to have established the fact that a schematization and normalization of conversions is not a chimerical undertaking.

⁸ "Es muss dies vorausgeschickt werden, damit man es nicht missverstehe, wenn wir—trotz vollster Würdigung des alles verstandesmäßigen Erfassen weit überschreitenden göttlichen Wirkens in der Seele des angehenden Konvertiten—nunmehr doch im Dienste unserer wissenschaftlich-praktischen Aufgabe notgedrungen dazu übergehen, den in jedem Einzelfalle ja so unendlich verschiedenen inneren Vorgang der Bekehrung einer gewissen 'Normalisierung und Typisierung' zu unterziehen" (K. Rothe, *op. cit.*).

DISPENSATIONS FOR MIXED MARRIAGES

By STANISLAUS WOYWOD, O.F.M., LL.B.

Much has been written pro and con on the subject of the refusal of dispensations for mixed marriages since the appearance of the first article in *THE HOMILETIC AND PASTORAL REVIEW*. The fact that several prelates of the Church in the United States and a large number of priests and many of the Catholic newspapers and magazines entered into the discussion, goes to show that the problem is a vital one in the life of the Catholic Church in the United States.

If our readers ask what is the writer's opinion after these several months during which the subject has been discussed from many points of view, we answer that we have not changed our mind, but have become more convinced of the necessity of refusing dispensations for mixed marriages. Indeed, this conviction has been greatly strengthened by the attitude of some opponents, an attitude which betrayed a lack of Catholic principles of religion and an inclination to sacrifice principle to convenience, to human stubbornness, to human passion.

Some of our opponents told us that a monk may sit in his cell and write on and discuss questions, but he does not know what the world about him looks like, and what are the tendencies of the people of today. We have never seen such a monk here in the United States; we have only read of such recluses in Europe. For the last twenty years the writer has been working quite strenuously in the care of souls, not in one place or parish but in many, with plenty of opportunity to study the human heart and mind in its attitude towards God and fellow-men. However, it is of no consequence in the problem under discussion whether we have much or no experience in the sacred ministry. The principles of Catholic faith and of Catholic life harmonizing with the principles of that faith are not subject to changes and modifications because of climate or country or shades and grades of modern civilization. Yes, the rules of faith are inflexible, unalterable, hard to the human flesh and the worldly-minded spirit of man, but sweet and full of comfort to those who allow themselves heart and mind to be ruled by the Spirit of God.

Possibly some of our readers will immediately object: "He is an idealist; he does not know what real life is." We know what real life should be, and, unless men endeavor to conform their lives to the precepts of the Lord, they can lay no claim to leading a Christian life. The life of the Christian must be ideal, because, to be Christian, it must do violence to itself, leave the way of least resistance, and walk the narrow and stony road pointed out by Christ in the Gospel.

If the law of the Church forbidding marriage of Catholics to non-Catholics were merely one of her own disciplinary rules—a precept that the Church could drop at will—there would be no need of discussing this matter any further. The law of the Church on this matter, however, is not merely a matter of church discipline; it is an enforcement of the law of Christ which forbids His followers to do things that are dangerous to their faith and to the faith of those for whose souls they are responsible to God. That marriage of a Catholic to a non-Catholic is, as a rule, a danger to the practice of the faith by the Catholic and his children, no sane person will deny. God Himself forbade the Jews to marry heathens, lest they withdraw the Jew's heart from the true worship of God.

But some may object: "The Church is willing to grant dispensations from the law, and makes provision for such in the Code of Canon Law. Why, then, has anyone the right to favor abolition of all dispensations for marriages of Catholics to non-Catholics?" The Church does not and cannot grant dispensation in those circumstances and cases in which the divine law forbids mixed marriages. In order to make sure that the law of God does not forbid the marriage of a certain Catholic to a non-Catholic, the Church demands the necessary guarantees from the non-Catholic for the faith of the Catholic party and the children. Even then the Church does not grant permission for the marriage unless there are weighty and urgent reasons why the Catholic party wishes to marry a non-Catholic. Anyone at all familiar with the decrees and declarations of the Holy See concerning mixed marriages knows how the Church begs and implores in the name of God and our Saviour all the bishops and other Ordinaries to whom the Church gives authority to grant dispensations, to see that they conscien-

tiously observe the rules laid down for the granting of those dispensations.

Very few dispensations would and could be granted if pains were taken to ascertain whether there is certainty that the promises made by the non-Catholic will be kept. Without that certainty the Church does not and, as we said above, cannot permit the marriage; and consequently no inferior authority can permit it. Wherefore, even without urging the total abolition of dispensations, truly justified dispensations would be rare if the laws of the Church as we have them in the Code were enforced. The priest who has experience in parish work knows that in very few cases can he sincerely state that he is certain that the promises will be kept. Without that certainty, no dispensation is truly a dispensation, but rather a violation of both the law of God and of the Church.

To prove that stopping dispensations for mixed marriages is impossible, it has been urged that *love* is the chief factor to deal with in marriage. We have been told that we wrote about marriage without even mentioning the word "love," and that we evidently knew nothing about the human heart and mind. If the confessor does not know the human heart and mind, who does? As to love, we had no occasion to write about the reason why people choose a partner for life in the sacred bond of marriage. We suppose it is because of love that they marry, and of Catholics we justly expect that it is genuine, orderly, God-fearing love. Let nobody who still holds fast to the principles of faith say that love cannot be controlled—that it by its intrinsic natural force drives the heart whithersoever it will. Like all passions of the human heart, love must be controlled by the law of God, for, unless it is thus controlled, it will lead the man or woman to shipwreck and ruin. Those who belong to Christ, says St. Paul, crucify their flesh with its concupiscences. If facts and daily experience prove that young people will "fall in love" with persons to whom they feel attracted irrespective of the laws of God, of the Church, and even against the rules of prudence and good judgment, does that prove that these laws and rules should not be enforced? Must the Church release persons from the obligation of her laws, because some of her children simply refuse to be guided by them? Is this course consistent

with law and order and sound discipline? Or does it not rather put a premium on disobedience and rebellion? "He who will not hear the Church," said Christ, "let him be as a heathen and publican"—*i.e.*, an outcast. The truly loyal Catholic values the gift of faith, and obeys the Church because he knows that Christ has appointed the Church to teach him God's will, to guide and govern him in the affairs of his soul, and make him walk in the footsteps of the Divine Master.

"That is good theory," some will say, "but try to stop Catholics from marrying non-Catholics, and it will be seen how the beautiful theory comes to naught, for they will marry whom they prefer in spite of the Church." Certainly, there will be those who pay no attention to the precepts of the Church. Even now that dispensations can be had without much trouble, there are some—too many, unfortunately—who at the spur of what they call "love" hasten to a justice of the peace or to a minister to get married without ever troubling themselves about the Church. As far as we know, there have been apostates from the Church, there have been disobedient members of the Church, from the very beginning after her foundation by Christ; and it is probable that there will be such to the end of time. God commands, and the Church prescribes in His name what men should do to make themselves worthy of the promises of Christ, but there will be always persons who refuse to obey. Neither God nor the Church will for that reason cancel laws and precepts.

The objection has also been made that we pretend to know better than the Catholic Church what is good and proper in the question of marriage dispensations; that, inasmuch as the Church has granted in the past and does at present grant dispensations to Catholics to marry non-Catholics, we were not justified in advocating total stoppage of dispensations in the United States, or for that matter anywhere. To this we can honestly say that nothing could be further from our intention than to find fault with anything that the Supreme Authority of the Church does; and it goes without saying so explicitly that we or any Catholic priest who takes seriously his oath on the teaching authority of the Church does submit without reserve to her judgment and direction each and every idea expressed in writing or otherwise on affairs subject to

her authority. Nor have we the slightest criticism to offer for the rules of the Code of Canon Law on dispensations in marriages between Catholics and non-Catholics. If these precepts were observed as strictly as the importance of the matter demands, marriages in the Church between Catholics and non-Catholics would be rare indeed. Finally, there was no thought of opposition to the Church in our suggestion that it would be to the welfare of the Church in the United States if the bishops were to refrain from making use of the faculty of dispensation granted to them by the Holy See in the matter of mixed marriages. If, then, careless Catholics should by their disobedience entangle themselves in such a way that they could not retrace their steps, but should be forced to marry or live in marriage with a non-Catholic, let the Holy See deal with them, and let it decide whether they really deserve to be admitted again to the Sacraments of the Church. That it is practically possible to stop dispensations for such marriages, is shown by the fact that several dioceses in Europe, where conditions are very much like those in the United States, have stopped granting dispensations. If one is afraid of the difficulties that are sure to arise under the severe practice, maybe the dioceses which have introduced the practice could enlighten us on how to deal with the obstinate Catholics who either go outside of the diocese to get married, or who marry in the diocese before a civil magistrate or a non-Catholic minister, or who claim that marriage is the only means to save them from disgrace.

According to the latest statistics of the United States Department of Commerce (Bureau of Statistics), there are nearly nineteen million Catholics in the United States. Of these nearly fifteen million live in towns and cities, and about four million in the country. By far the greater number of Catholic people are, therefore, not isolated, but live in places where there is a fair number of Catholic people. From that point of view, the law forbidding Catholics to marry non-Catholics would not be impossible of enforcement. Special provision could be made for exceptional circumstances.

The enmity of non-Catholics would be aroused, some fear, by refusing Catholics permission to marry non-Catholics. Very likely it would in some cases, but the Orthodox Jew is not permitted to

marry a Catholic or any other Christian, and most Christian non-Catholic denominations are opposed to their members marrying Catholics as much as and more than the Catholic Church is opposed to Catholics marrying non-Catholics. This is only natural, because men and women of any non-Catholic denomination who sincerely believe that their religion is right must abhor marriage with a Catholic. They cannot blame the Catholic Church for taking a similar attitude, but must approve her stand.

Why urge the necessity of stopping dispensations for mixed marriages, when the parish priests are to blame that they are so frequent, (1) because they do not teach and instruct the people frequently enough on the dangers to faith entailed in mixed marriages; (2) they do not exert themselves to go like the Good Shepherd after these young people when they first start courtship with non-Catholics; (3) they are guilty of connivance or rather co-operation, when they apply for dispensations and make the Ordinary believe that the petition is justified, while they know that the non-Catholic does not mean to keep the promises, or have no assurance that he will: (4) when the pastors and others engaged in parish work do not follow up the mixed marriage couples to see whether or not the promises are kept?

(1) In answer to the first point, we may quote the words of a correspondent of THE HOMILETIC AND PASTORAL REVIEW, a man of forty years' experience in parish work in various places and still active as pastor of a fairly large parish in a suburban town: "There is only one diocese in which stringent rules and conditions for dispensations by the authorities together with a Catholic conscience, the result of Catholic training in the pulpit, school and young peoples' societies, have succeeded in neutralizing the poison of mixed marriages, and that is the diocese of *Utopia*." Yes, the people know that the Church forbids mixed marriages; they know that, even if the non-Catholic is indifferent about any sort of religion and does not care whether his wife and children follow the Catholic faith, it is not the proper atmosphere in which a Catholic should live. Withal, these Catholics care nothing, and, knowing that it is quite a common occurrence for Catholics to marry non-Catholics by dispensation, they pay no attention to the knowledge they have. Not a few even court non-Catholic divorced persons, and

have the effrontery to ask a Catholic priest to marry them to such divorcees. We seem to be afraid to discipline members of the Church for their public non-Catholic and scandalous conduct for fear that we may lose them to the Church, but we allow them to deceive the Church and to work ruin within the Church by their example and by keeping away from the Church the children which they should have led to her. Why let the barren fig-trees sap the life of the Church?

(2) The pastors are blamed by some of our critics for not nipping in the bud courtships of Catholic young people of their parish with non-Catholics. Let the reader judge for himself whether and how the pastor can put a stop to incipient courtship of this kind. In small places where there are mostly Catholic people and but a few non-Catholic families, it may be possible that the pastor does get knowledge of these incipient courtships, and then may visit the parents and endeavor to persuade them to stop the company-keeping. In large towns and in cities the pastor will rarely find out those of his parishioners who are courting non-Catholics, and therefore has no chance to stop or at least attempt to stop such courtships. Suppose the pastor does remind the young Catholic people that they are acting against the law of God and of the Church by starting a courtship which at least probably will lead to marriage with a non-Catholic—if they do not pay any attention to his or the parents' warning, what means has the pastor to stop them? Practically none. Still, if marriage is forbidden when one is not certain that the non-Catholic is sincere in his promises for the safety of the Catholic faith of the Catholic party and the children, and even if there is that certainty but no serious and urgent reason why the Catholic chooses a non-Catholic, the company-keeping with a non-Catholic under those circumstances is certainly sinful.

(3) The third charge made against pastors is perhaps the most serious of all, namely, that they either do not care to ascertain whether the character of the non-Catholic is such that one can honestly believe that he will keep the promises, or that they know that the promises are considered by the non-Catholics as a mere formality and that there is no likelihood that they will be kept, and yet do apply for the dispensation in such a way as to make

the Ordinary believe that everything is all right. Are there pastors and other priests who coöperate in and facilitate marriages which the Church "most severely forbids"? From the many mixed marriages in which the promises are not kept, one is forced to conclude that pastors and other priests arranging for marriages have been too indulgent and have too readily helped the mixed couples to get married in the Church. The ministry of Christ in the priest implies a very serious obligation on the priest's part to treat God's Sacraments and all other functions of the sacred ministry with the utmost reverence and respect. Even if some Catholics do withstand the priest's pleading for the observance of the laws of God and of His Church, the priest may not become an unfaithful steward of Christ by helping and assisting such Catholics in their opposition to God.

(4) The fourth remedy against the evils of mixed marriage—which, it is claimed, would if properly employed by the parish priests offset the evils of mixed marriage—is to keep in touch with the mixed marriage couples after the marriage, and insist that the promises are really put in practice. It is claimed by some that, if the pastor and other priests engaged in parish work were more zealous and tactful in this matter, the Catholic party and the children would be and remain practical Catholics. When and how shall the pastor do all these things? We know that the Code of Canon Law, in Canon 1064, puts this duty on the Ordinary and other pastors of souls, but the difficulty is to find ways and means to make it possible to keep in touch with these people. Even if on the taking of the parish census the mixed marriage families are discovered, how will the priest reach the non-Catholic party? If the non-Catholic is well disposed and pleased to have the priest visit his home, he will make no trouble about the religious duties of his Catholic consort and the children. If he dislikes the sight of the Catholic priest and does not want him to explain God's law to him nor to mention the promises, he will politely or otherwise give the priest to understand that he is not welcome and should stay away. What means has the priest in such cases—and there are plenty of them—to see that the promises are kept? If the Catholic party does not fight for his or her religious rights but is indifferent, or if he or she fights for them for a while and then tires of the

continual quarrel about religion and finally gives up the struggle, what can the parish-priest do to have the promises observed? Many of the mixed marriage families are not and cannot be known to the priest, for they move to places where they are unknown and there give themselves out as non-Catholics, and it is only by accident that the priest will ever discover them. Ask the priest who has carefully made the census in large towns and cities, and he can tell how these people drift here and there, until finally they disappear from sight.

In conclusion, let us repeat that there seems to be no really efficacious remedy against the harm that is done to the Church and to individuals here in the United States except by a severe measure such as the surgeon must at times apply against malignant diseases. The peculiar circumstances under which the Catholics are living in the United States call for a determined stand in this matter. Mixed marriages are altogether too numerous, and in too many instances both the Catholic party and the children become Protestant or profess no religion. The fact that about nineteen million Catholics are scattered among an overwhelming number of non-Catholics and over an immense territory brings them into constant contact with non-Catholics. Though an astoundingly large proportion of non-Catholics in the States claim no religious affiliation with any Church or creed, still the number of non-Catholics who are bigoted against the Catholic Church is quite large, as the present presidential campaign shows daily more and more. In other countries the Catholic people were frequently saved from indifferentism to their own faith by the bitter opposition of the non-Catholic denominations, so that the non-Catholics themselves would not think of marrying a Catholic. Here in the United States there is apparently and on the surface at least a considerable amount of friendliness and of social relations between the non-Catholics and the Catholics, and that brings about acquaintances and marriages between them. Strange to say, the frequent social and business relations between the Catholics and non-Catholics has not made the latter more tolerant and fair-minded than their co-religionists in Europe, except in some instances. There is plenty of bigotry against the Catholic Church, an insincere opposition feigning friendliness. In most mixed marriages the Catholic party soon finds out that the non-Catholic dis-

likes or even hates and despises the Catholic Church. It is a terrible punishment to have to live in the most intimate union with a person that despises what the other most values.

We do hope and pray that at a future Plenary Council of the United States (which should not be far off, for many years have elapsed since the Third Plenary Council of Baltimore) a uniform plan will be adopted to stop the ruin wrought in this country by marriages of Catholics to non-Catholics. Only a plan adopted and carried out universally throughout the States can, of course, effectually cope with the evil. In the meantime a great deal can be done to lessen the evil by strictly complying with the precepts of the Code of Canon Law on the matter of mixed marriages. No hasty signing of the promises by the non-Catholic should be permitted. The rule in force now in several dioceses that the priest shall give the parties a certain number of instructions will help to obviate a meaningless signature and a hurried application for a dispensation without truth and reason. If the priest prepares himself conscientiously for the instructions, he will with a better conscience be able to testify to the bishop in the application for the dispensation whether there is moral certainty that the promises will or will not be kept. He will have time and opportunity to learn something about the character of the non-Catholic, and the non-Catholic cannot claim that he was taken by surprise when asked to sign the promises. So much is certain, that no dispensation can be given unless there is a fair certainty that the promises will be kept (cfr. Canon 1061).

THE POWER OF THE PULPIT

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In a preceding paper, some attention was given to the question: Is Preaching Out of Date? Discussion of the question revealed the fact that it was not quite as sensational as it might have appeared to be at first blush. In one of his Cambridge Conferences, for instance, Father Joseph Rickaby turned aside from his main theme in order to give his point of view on the question. He maintained in sober fashion, of course, that the spoken word has a great advantage over the printed word, and that in the case of a Catholic sermon the authority of the composer is supplemented by the authority of the speaker of that sermon in the pulpit.

It is quite possible, however, that a priest will feel discouraged by the apparently poor results obtained from the innumerable preachments in the church. We pipe, and the people will not dance. And, if a gradual betterment is found in the Catholic lives of the people, we are apt to attribute that betterment almost wholly to the efficacy of the Sacraments of Confession and Communion. Preaching is a stated duty, meanwhile, and we perform that task in obedience to ecclesiastical authority. Our duty is, indeed, plain. The New Code of Canon Law provides for preaching in Canon 1345, and adds that the Ordinary may pass obligatory legislation in respect of preaching.

A volume could be compiled of canonical laws about this duty, prefaced with the command of our Saviour to preach the Gospel to every creature, and following on with the adjuration of St. Paul to preach in season and out of season. But coming down to most recent years and to local enactments in a highly restricted area of jurisdiction, we find the Eighth Diocesan Synod of Philadelphia (April 4, 1912—a sufficiently recent illustration) insisting on the duty of most frequent sermons: “14 *Præceptum Conc. Balt. III. præ oculis habentes statuimus ut diebus Dominicis, etiam æstivo tempore, omnes qui curam habent animarum, per se aut si legitime impediti ferint, per alios idoneos, inter celebrationem omnium omnino Missarum quibus adstant fideles, sive illæ Missæ sint cantatæ sive privatæ, vel etiam valde mane celebrentur, Evangelium diei occur-*

rentis lingua vernacula legant et per duodecimam horæ partem populum in lege Domini erudiant, omni consuetudine aut prætextu in contrarium non obstante. Sermo vero proprie dictus habeatur in ultima Missa quæ apud nos Missa parochialis reputatur."

An important distinction is made here between the parochial Mass, with its sermon properly so-called, and the earlier Masses, with their minutely described apportionment of just five minutes for an instruction on the law of God. One is tempted to underline various portions of this enactment, but principally the futility of objecting against the requirement of preaching at every Mass where the faithful assist, on the score of any custom whatsoever or on any pretext whatsoever. Holy Church wants us to preach, preach, preach. Obviously, in her enlightened mind, preaching by her priests cannot be out of date.

Unquestionably, therefore, there is "power in the pulpit," and it is the purpose of this paper to sketch most briefly some elements of this power. I venture to say "most briefly," for the subject is a vast one when we consider the long history of Christian preaching and the miracles of conversion recorded in that vast panorama of the Kingdom of God upon earth. We must choose between a large volume and a short paper. But it is possible—and more feasible for the encouragement of priests who perchance find few obviously good results of their preachments—to give here some illustrations of that power and some testimonies of the reasons therefor.

It is both curious and interesting, as well as informing, to find a Baptist minister enthusiastically taking illustrations from the story of Catholic preaching in support of his contention for what he styles "Psychic Power in Preaching" (the title of his volume, published in Philadelphia in 1901). Familiar to us though these illustrations may be, there may also be an added lesson for our encouragement when we look at them again through the eyes of a dissident religionist.

In his volume, then, Kennard writes: "Of the Italian Renaissance, no figure, not even that of Lorenzo the Magnificent, looms up so commandingly as that of Savonarola, the preaching friar. He stands there in the pulpit of the vast Cathedral of Florence, a city brilliant with art and luxury, and full of social corruption, gorgeous

religion and graceless living. He had been summoned there by the entreaties of the despairing Signoria and people, from the seclusion of his cell into which his disgust at the seeming failure of his gospel of reform had driven him. He came forth to preach to that vast multitude of starving, hopeless Florentines, besieged at once by powerful armies, pestilence and famine, suffering and desperation marking every face. To that miserable throng, lately his enemies, Savonarola spoke as an ambassador of God; he won them to penitence, cheered them with promises of divine mercy, and lo! while leading them in a procession of tearful humiliation through the streets, a messenger galloped into the midst proclaiming that 'salvation had come!' Friendly ships, driven by a tempest which scattered the blockading fleet, had brought food and reinforcements. The surging multitudes cried out: 'The friar's preaching has saved us once more!' Then followed those wonderful years in which the preacher successfully disputed with the Medicean despot the moral dominion of Florence; Lorenzo clothed in luxurious unrighteousness—Savonarola armed with the scepter of truth and flaming zeal for God's honor and man's salvation. And when we see him at last summoned to Lorenzo's dying bed and ministering there in the spirit of Elijah, we say: 'There is a man of power—a man for the times!' " The author paints his hero with a pleasing restraint; for, as we know, Savonarola, venerated by St. Philip Neri, has been foolishly painted by some Protestant argumentators as a forerunner of Martin Luther.

As we read Kennard's enthusiastic eulogy of Savonarola, we may be tempted—mistakenly, as I think—to look on him simply as one of the multitude of protesters against the Church who would make of the great friar a sort of Protestant saint. There is nothing in the extract itself to justify such a suspicion, and there is much to lay the ghost in his similarly enthusiastic words about Lacordaire two pages further on, a preacher almost of our own day: "What Père Lacordaire, in his illustrious defence, says of Genius, may, with modification, be said of the power and inspiration the preacher needs. 'Genius,' said he, 'is formed by two things—God and a dungeon.' If genius may be defined as energy exalted by inspiration, then we may say that the power by which we are to win and constrain the world to prostrate itself before the Cross is

the outgrowth of three things—God and Solitude, and the Love of Souls.” A little further on, he says: “Even in our highest efficiency we are compelled to utter the sigh of Lacordaire to his friend Montalembert, when that eloquent priest was restoring to faith thousands of the young men of Paris by his wonderful preaching in Notre Dame: ‘How powerless is man for his fellow-man! Of all his miseries, this is the greatest.’ We are doomed to see the stream of humanity rush past us . . . and even while we gaze a multitude have vanished!” Still further on, in advocating silence, contemplation and prayer for the preacher, Kennard instances, amongst others, Dante—who “betook himself to the lonely convent of Fonte Avellana and meditated there the cantos of his *Purgatorio*”—and St. Francis of Assisi, who “chastened and replenished his soul for the mission of sacrificial love in the caves and forests of Umbria.”

As we contemplate such outstanding figures, perhaps two thoughts come into our minds. With Bossuet we say: “The human heart is the most indomitable of all things, and, when I see it conquered by the truth, I triumph and adore.” And—thinking especially of Savonarola and Lacordaire—we may add, with the Abbé Roux: “A stern and vehement man, like Peter the Hermit, may be needful for a great crusade against the vices that infect society or the despotisms that trample on souls.” And we comfort ourselves with the ensuing reflection that, inasmuch as our Sunday audiences are not victims of despotisms that trample on souls, and are not in such dire spiritual straits as to need a great crusade against the vices that infect society, we are not called upon to be stern and vehement men aflame with sacrificial fire for souls. Missions and retreats will meet such a need adequately, if such need really exists. Our danger thus appears to be that we shall settle comfortably into a preaching routine or rut, and give as little attention as may be to the canonical prescriptions for frequent preaching to our people.

It is true that we are not—and are not, indeed, called upon to be—such phenomenal preachers as Savonarola and Lacordaire. The “power of the pulpit” does not require men of exceptional genius for its proper exercise. But it does depend in some measure on our willingness to fit ourselves, in so far as our own capacities and

powers will permit, for occupying the attention of our people for an authoritative message from God. We sow and water, but God, of course, gives the increase. It is clear, nevertheless, that we ought to sow and water with diligence and knowledge of the respective arts.

We may, first of all, have to convince ourselves that preaching a sermon is more powerful than having it read by others. The power of the spoken word is finely expressed by Father Walter Elliott, C. S. P., in the Introduction contributed by him to "Selected Sermons by Rev. Christopher Hughes." He says: "The difference between the merely written and the spoken word is like that between the monarch and his ambassador. Words were given to men to be spoken before written. Again, the difference between the Old Law and the New, the one written upon tables of stone and the other burnt by fiery tongues upon the tablet of the heart. If the printed word reaches more men than the spoken word, the latter wins more completely." And he gives reasons for this superiority of the spoken word: "The orator expresses his thought, not only by words, but also by the noble bearing of his form, the power of appropriate action, the fire of his glance, and the charm of nature's most captivating music, the human voice. The word that is spoken is more than doubly said, the word that is written is not so much as half said. To win persuasion, one uses the whole man as the advocate of truth, at the same time having the whole man immediately subject to the effort; the writer can use but the dead types as a medium, and can reach the soul through but one of the senses."

In his volume entitled "Sermon and Preacher," Foxell expresses a similar view of the power inherent in the spoken, as distinguished from the printed sermon: "It is conceivable," he says, "that tracts and pamphlets might be printed and distributed, containing the very words which a preacher might have uttered; yet it may be questioned whether they would be read by one in ten of those who now listen to sermons. It is the living voice, the living person, the man: it is this which helps us to understand the influence of the Sermon. An earnest preacher, though he be no great orator, though he lack many of the graces and charms of the cultured and

experienced rhetorician, will generally be listened to with respect on almost any subject."

In his "Notre Dame de Paris," Victor Hugo portrays a fanciful scene between Archdeacon Claude and Louis XI. With a boon companion, the King comes disguised to the cell of Claude for consultation, and in the course of the conversation asks: "Where are your books?" Claude opens a window and gazes at the vast and splendid edifice of the Cathedral of Notre Dame. "There," he replies, "is one." He then places his hand on a newly-printed book dated 1474, and says: "And here is another. Alas, the printed book will be the death of the book in stone—*ceci tuera cela: le Livre tuera l'Eglise!*" Dr. Guilday begins an admirable chapter in his "Introduction to Church History" with the anecdote, and shows how, if the Church were merely a human institution, the immense output of calumnies and slanders issuing from the presses of heretics might have appeared capable of fulfilling Claude's prophecy. Father Elliott, in the volume cited above, uses the same story in somewhat different fashion: "The art of printing, he (Claude) would say, opens to the eyes and the souls of all the lessons of the great cathedral in the quiet of the chamber, and dispenses from the toil and expense of such structures. Yet in our own day, five hundred years after that occurrence is supposed to have happened, the great cathedral was not thought too majestic to be the fitting scene of the oratory of Lacordaire. If all speech is to be only printed, the romancer is right, but the regular application of the divinest influence, not purely sacramental, the world knows, the contact of soul with soul in the exercise of the prerogative of human speech, is worthy of all that the genius of the architect can produce. The printing of religious truth no more hinders the building of great churches than the printing of Shakespeare's plays hinders the building of great theatres."

That element in the power of the pulpit which comes from the attraction of the human voice and of the whole personality behind the voice is also attested by the Abbé Hogan in his little volume of "Daily Thoughts." What he has to say on the subject might well form one of the daily thoughts of a discouraged preacher: "Books have superseded oral teaching in most forms of knowledge, but not in the knowledge of religion and duty. The people con-

tinue to get it almost entirely through the instructions and exhortations of their priests. The universal practice of reading has by no means destroyed the power of the spoken word. No multiplication of books or magazines or daily papers can ever supersede the human voice. People are always ready to lay down newspaper or book to go and listen to a man who is at all worth hearing." Assuredly, this asset of vocal attractiveness, common as it is to all public speakers as well as to preachers, cannot easily be discounted in view of the testimony of the writers and preachers whom I have thus far quoted. They were not theorizing, for they were themselves engaged in the very vocation of which they were writing. Neither would any one of them dream of reaching such heights of eloquent power as the great preachers of whom Kennard speaks. But they were all declaring, in different manners, the power inherent in preaching.

It follows that the ecclesiastical ordinances which place on our shoulders the duty of frequent preaching do not so much place an onus upon us as rather present us with a splendid opportunity.

If there be any moral to the present paper, it is that every priest who has the duty of preaching has it also within his power to equip himself satisfactorily for its performance. He starts with a splendid asset—the human voice. His voice may be weak, naturally rough, perhaps unpleasing to hear. He can so improve it as to make it strong, fairly vibrant, thoroughly pleasing, or at least not unpleasing. Many preachers had a similar handicap. Kennard notes that Savonarola "had little rhetorical culture, a bad voice, and, at first, indistinct expression." Father Pardow worked very hard to remove the handicap of a weak voice. How Demosthenes labored to remove his vocal handicap needs no retelling here.

As for the matter of the sermon and its proper rendition, we have excellent advices galore. Robert Hugh Benson was of opinion that any priest could succeed, within the period of six months, in mastering the art of sermonizing with notable success. While the flesh is indeed weak, we may ask ourselves whether the spirit is even willing.

Let the young priest, therefore, think rather of the power of the pulpit than of any such discouraging question as to whether

the sermon itself be now appropriate or out-of-date. Careless preaching is always out of place, if not out-of-date. So-called pulpit oratory (in Cardinal Manning's sense of the word) is indeed out of place also, if not out-of-date. Good preaching demands careful preparation. Let the young priest accept rarely, and with great reservations, the sudden invitation to "say a few words" on a religious or moral topic for whose discussion, however brief, he does not feel himself adequately prepared. He might well rather wait for the golden opportunity of saying the right word in the right place. Such opportunities are bound to come to him in the regular performance of his parochial duties. His grand concern is to fit himself properly for embracing his golden opportunities. He has doubtless the justified and holy ambition to be a true pastor of souls. If so, he may reflect on Father Elliott's words: "The fullness of joy for a Catholic congregation is to have a good preacher as its pastor. The parochial relation is perfected by truth, zeal, patience, kindness, sympathy, learning, the treasures of the priest's soul, borne to his people's hearts by words of paternal love."

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

II. God Our Creator

I. A COMPARISON BETWEEN ANCIENT AND MODERN PIETY

Even a superficial observer cannot fail to be struck by the obvious contrast that exists between many of the more recent books on spirituality and those written in what might justifiably be described as the golden age or the classical period of spiritual literature. Modern piety is more introspective, far more subjective and analytical, than the devotional spirit of our forefathers. These were more concerned with God than with themselves, not that they in any way neglected the paramount duty of self-examination which leads to self-knowledge—for the “Know thyself,” which was written over the main entrance of the Parthenon at Athens, contains a truth of elemental importance. But it was rightly thought that the worship, praise and contemplation of the divine greatness is the true center of gravity of a man’s interior and supernatural life. As a matter of fact, nothing will bring home to our minds so vividly and so realistically the native smallness and insignificance of man as the contemplation of God’s greatness. The contrast is so overwhelming that, even though we were to forget ourselves in a sense because of our absorption in God, the fact would still be borne in upon our soul with overpowering force.

Comparisons are always misleading and at times even dangerous, because, whilst two things may accord on one or two points, they may differ in all else. However, if I may be so bold as to make a comparison between modern and ancient spirituality, I should say that the older of the two was like a healthy, country-bred maiden who, careless of personal appearance, leads an open air life and is indifferent to the effects upon her complexion of sun and rain, wind and storm, whereas the other may not unreasonably be likened to a town-bred maid who spends a good deal of time before the looking-glass, studying her countenance so as to discover the least blemish, with a view to speedily removing it by the help of the many remedies which art provides to that end.

I repeat it once more, this comparison must not be pressed, but there is something in it. A return to the more primitive outlook on the supernatural and ascetical life cannot fail to prove a distinct gain, for, without any doubt, we shall far more quickly convince ourselves of our littleness and sinfulness if we have a solid grasp of the greatness and infinite purity of God; and the most effective way of emptying our hearts of all self-love is to fill them with the love of God, for our heart cannot simultaneously house two loves which are so utterly exclusive of each other.

By a very elaborate process modern science is able to create a vacuum—that is, withdraw the air from a vessel. A much easier process to remove the air is simply to fill the vessel with water or any other liquid, for in this way the volume of air is just as effectively displaced and expelled from the vessel. Without a doubt, a soul shall profit more, shall become more enlightened and wax stronger, by apparently forgetting and neglecting self whilst it is wholly preoccupied with God.

There is an essential continuity in all life. The eye delights in the contemplation of a widespreading tree, an oak or a chestnut tree for instance. Now, the tiny acorn or the hard and round chestnut virtually contained all that expanding mass of green foliage. The boy is father to the man: the ripeness of manhood does no more than bring out what is latent in the child. The same holds good in the supernatural order. There is no violent and abrupt gap between the life of grace and the life of glory; on the contrary, there obtains between these two states of existence a most wonderful continuity and harmony. Grace and glory are two stages in the supernatural development of the soul, and both truly constitute what is called eternal life. Our Lord is most explicit on the point: "He that eateth My Flesh, and drinketh My Blood, hath everlasting life" (John, vi. 55). He does not speak in the future tense, but of a blissful actuality (*habet vitam æternam*), precisely because eternal life, according to His own definition, consists in that "they may know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John, xvii. 3). No doubt, there is a tremendous difference—all the difference between heaven and earth—between the blissful vision of the eternal day and the dim intuitions and guesses of this world of darkness. Nevertheless, the essential oneness of the super-

natural order enables St. Paul to declare that "our conversation is in heaven," even though our feet are still dusty from the weary pilgrimage of this earth. On his part, St. John gives us the joyful assurance that we are even now in very deed the children of God, although the fact is not as yet manifest, neither to ourselves nor to those around us. It is from this very fact of our present sonship of God and the future revelation of all that it implies, that the same Apostle deduces the obligation for all Christians to aspire after holiness: "And everyone that hath this hope in Him, sanctifieth himself, as He also is holy" (I John, iii. 3).

From all this we lawfully infer that that which is to be our reward hereafter is likewise the most efficacious means of sanctification in the present. The more we know God and the more intimate we are with Him, the more also shall we love Him beyond all things and to the utter exclusion of all self-seeking and self-love.

II. TO CREATE BELONGS EXCLUSIVELY TO GOD

Our first thought, as we draw nigh unto God, is that He is our Maker (*ipse fecit nos et non ipsi nos*). All our obligations to Him are based on the absolute dependence under which a creature is of necessity placed by the fact that it is made by God. Very beautiful, though familiar to all, are the words of the inspired writer when he admonishes us ever to be mindful of the fundamental realities of our created existence: "Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: they please me not" (Eccles., ult., 1).

Of all God's attributes or perfections that of creative might is one of the brightest jewels in the royal crown of the Most High. He alone can create, and He never, so to speak, delegates this unique and most exclusive attribute of His. His servants may have been given power even over death itself; they may have healed the sick and fed multitudes with a few pieces of bread; none have ever made something out of nothing. No creature can create—as a matter of fact, no creature can annihilate or reduce aught to utter nothingness.

One day, some years ago, when doing duty in the grim granite halls of Dartmoor Prison, I entered the cell of a prisoner, who showed me, not without pride, his rosary beads. Suspended from

it were a beautifully carved cross, a heart and an anchor—of ivory, as it seemed to me. On my expressing my astonishment at his being in possession of such fine things, the man told me that he himself had carved them, out of the handle of a worn-out tooth-brush, with no better tool than a blunted Gillette razor-blade. Here was a fine piece of work, made with tools and out of material that seemed hopelessly inadequate. It looked almost like making something out of nothing—but it was not. On the other hand, man may crush a grain of sand into infinitesimal parts, he may analyze and reduce into its elements a blade of grass—but he cannot annihilate either.

Creation is a display of divine Omnipotence and divine Love—Love, in fact, is the prime mover in this mighty work. God is not in need of anything; no one can add one jot or tittle to the sum-total of His happiness. He is full, like an ocean to which not a drop can be added, nor a drop taken therefrom.

Yet, He deigned to look down from the height of His blissful eternity. He looked out into the vast, dark void of nothingness. He beheld me—He beckoned to me and I obeyed His summons. He called me by my name and I answered: "Here I am, Lord," even as He "sendeth forth light and it goeth: and hath called it, and it obeyeth Him with trembling; and the stars have given light in their watches and rejoiced. They were called, and they said: Here we are; and with cheerfulness they have shined forth to Him that made them" (Baruch, iii. 33-35).

What prompted God to break the eternal silence and solitude which had hitherto enshrouded Him? What inspired the omnipotent *Fiat* that caused the universe to spring into existence? Obviously, God could have no other motive but Himself. *Univerſa propter ſemetipſum operatus eſt Dominus* (Prov., xvi. 4). For His own glory, to show forth the riches of the Godhead, He called into being the vast spiritual world of the angels and the scarcely less immense world of matter to which we belong in part.

Now, the glory of God consists in His being known by His creatures, and in the delight that they find in the surpassing excellence of His goodness and beauty. Herein also consists all our happiness, so that God's glory and our own good coincide eternally.

Every creature answers to something in God—to some idea or

conception in the mind of God of which it is, so to speak, the materialization or realization outside Himself. What vistas this fact opens before our eyes! With what dignity and real sacredness does it not invest every creature, however low down it may be in the scale of existence, for, says St. Hilary (*In Ps. ii*), *ex benevola beatitudine per Dominum Jesum Christum profectæ sunt omnes creaturæ*—that is, the blissfulness of God, which is not and cannot be selfish, precisely because it is divine, but is ever benevolent and inclined to pour out of its fulness, is the fruitful cause of all things!

All creation is a gigantic panorama in which we see displayed, diversely and inadequately yet most truly, the multitudinous but infinitely simple and indivisible perfections of the Divine Majesty. Man is the eye, and the mouth, and the heart, which sees the works of God and praises and loves Him for all the things that are blind and dumb and cold in the world of matter. *Homo creatus est ut laudet*, says St. Jerome; hence, he is false to his very nature when he ignores his Maker.

III. WE BELONG TO GOD AND TO HIM ALONE

The fact that God made us gives Him the most absolute right of ownership and dominion over us. We are utterly His—in time and eternity. But, if by creation God acquires rights over us, it also gives us claims on Him. God never waives His rights over us, nor is He at any time deaf to the call of His creature. *Res clamat domino*, says the Roman civil code. It is a fine axiom and wonderfully appropriate to our present subject. Property cannot be alienated by simple loss, and, according to a pretty conceit of the Roman Law, a lost object lying on the high road is endowed with a voice. It protests against appropriation by the first comer. Like a domestic pet that has strayed from his home, it whines, as it were, for its lawful owner. So does our heart naturally cry out to God, and our best self protests against any encroachment of the enemy who would fain rob God of His property by enslaving us in the thralldom of sin. Therefore, in temptations and trials, our hearts should cry out to God to whom we belong. *Res clamat Domino*—and God will not remain deaf to our cry. Even as He hearkened to the voice of Agar's son in the wilderness and to the cry wrung from chaste Susanna in her hour of cruel anguish, so will He hear

our voice. With Esther we may ever pray: "O God who art mighty above all, hear the voice of them that have no other hope . . . and deliver me from my fear" (Esther, xiv. ult.).

God is ever a Creator, not only in the sense that He preserves the work of His hands, but likewise in the way in which He brings about great things by means of tools that seem wholly inadequate. What St. Paul wrote to the Corinthians is equally true today. He bids them mark the sort of people that made up their church: "there are not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong; and the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that He might bring to naught things that are: that no flesh should glory in His sight" (I Cor., i. 26 sqq.).

A cry to God as unto the Creator makes an irresistible appeal to His heart. It is on the strength of His being our Maker that the Church pleads for mercy and salvation in our last hour, and how boldly she speaks in that awful moment! "Acknowledge, O Lord, Thy creature," she pleads, "not made by other gods, but by Thee, the only living and true God" (*Agnosce, Domine, creaturam tuam, non a diis alienis creatam, sed a te solo Deo vivo et vero*).

In the Lives of the Fathers of the desert we read a wonderful story which is well calculated to fill the heart with confidence. A certain woman, Thaïs by name, had long pursued an evil life. At last, at the earnest pleading of one of the holy men, Bessarion by name, who had sought her out and found her in the city, she consented to embrace a life of penance. The holy man shut her up within a narrow cell, bidding her on no account ever to leave it. There she was to pray and do penance day and night. But he forbade her to use either the Psalms or any of the forms of devotion cherished by the rest of the faithful. Her sole prayer was to be this cry of the heart to the Heart of God: *Qui plasmasti me, miserere mei* (Thou who madest me, have pity on me)! Thus several years went by. At the end of that period the old man went to consult the great Anthony, if perchance the Lord would have revealed to this great servant of His whether He had accepted the tears and

sighs of Thaïs the penitent. Anthony bade his monks pray that God would give him a sign. In the night one of the holy men beheld through the open door of heaven a beautifully adorned couch, on which lay a precious crown and near which stood three angels with lighted torches in their hands. The monk rejoiced exceedingly at the sight, for he doubted not that the angels were even then about to carry his father Anthony in triumph into everlasting repose. Presently, however, he was told that this triumph was meant, not for Anthony, the father of monks, but for poor Thaïs, whose tears had washed away the stains of her soul.

Whoever we may be, be our sins many or few, great or small, let us make our own the humble penitent's request. In the hour of depression, suffering, temptation, or if we have fallen into sin, let our voice resound in the ears of our Creator: *Qui plasmasti me, miserere mei!* Since He made us, God cannot remain indifferent to our misery: our plaintive cry must needs stir His heart, and presently our weakness will be reinforced by the whole momentum of creative omnipotence.*

*The next article of this series is entitled "Walking With God."

OUR CATHOLIC POPULATION

By WILLIAM SCHAEFERS

I

The study of our Catholic population in the United States, when thoroughly made, is interesting and quite illuminating. It is interesting to run carefully over the population figures of each successive year and note how the swell of the figures rises steadily to a higher and ever higher total, so that today we may count a total of nearly 20,000,000 souls. It is illuminating to observe in what particular localities our population increases the most rapidly, and one wonders what might be the story of the future if the foreign element of our population, which is no doubt in the minority but produces families, two, three, four and five times larger than are found among the bulk of our people, were to adopt the slogan: "Two children, or three at the very most, are sufficient." For, if there is satisfaction in the knowledge that our Catholic population has increased nearly 58 per cent within the last twenty years, there is no satisfaction in the knowledge that our birth-rate is decreasing quite rapidly.

Year	1907	1917	1927
Population	12,463,302	17,416,303	19,689,049
Pop. Increase		4,953,001	2,272,746
Rate of Pop. Increase...		39.75%	13.05%
Births	517,983	658,645	669,839
Births per 1,000 Pop.....	41.50	37.80	34.10
Birth-Rate Decrease		8.91%	9.78%

Twenty years ago we counted 41.50 births per 1,000 population; in 1927 there were only 34.10 births per 1,000 population. In other words, while our total population increased nearly 58 per cent in twenty years (since the 1907 census) there was a decrease of 17.59 per cent in births per 1,000 population during the same period of years. The increase in our population has been due chiefly to immigration. During the period 1907-1917, when the present immigration laws were not in force, our population increased 4,953,001; during the next decade, 1917-1927, the immigration

laws began to operate and our Catholic population increased only 2,272,303—less than half the increase of the previous ten-year period.

II

The greatest increase in our population is recorded in those centers where the Italians, Polish and Germans settle, as there the birth-rate is highest. Investigation and close observation show that the Irish-American family of today raises less than half as many children as did its forerunner, the Irish family that came to this country in the early pioneer days. The German family has weakened in the urban districts, but has kept up its reputation in the rural districts; and there are more Germans in our Catholic rural districts than any other nationality. The Italians and the Poles are prolific, even in the great metropolitan centers, where they congregate.

Proportionately, the birth-rate is two or three times higher in the rural districts than it is in the urban districts. Many of our Western dioceses, to which there is very little immigration, could hardly hold their own were it not for the high birth-rate among the farming classes. Germans, Russian-Germans and Belgians (in the southwest) predominate in our rural regions. The Americans have taken almost exclusively to the cities; the Irish, who formerly were found in large numbers on the soil, have also taken to the great cities. The annual increase in population in our Western and South-Western dioceses is small, and, as stated above, what increases there is due to the saving fact that the birth-rate in the rural regions and villages is exceptionally high, and the death-rate is comparatively low. There are, of course, exceptions in the Western dioceses to which there is considerable immigration because they offer health features. Examples of such "agricultural dioceses"—if we may so designate them—are growing quite rapidly in population, because their cities are drawing industry and, therefore, immigration. Such dioceses are the old Alton (now Springfield) Diocese, Kansas City and others where agriculture was formerly the chief occupation, but where industry within recent years has come to the front. The urban territories are fed by immigration from abroad and by migration from the country regions. Moreover, in the large industrial sections

(Pittsburg is an outstanding example) the birth-rate is high, because here you have the laboring classes that count hundreds of thousands of Italians and Poles. The majority of the archiepiscopal sees are situated in cities that are gateways to the country. Baltimore is on the Chesapeake Bay, New Orleans the Gulf Coast, Boston and New York are on the Atlantic seaboard, Philadelphia adjacent to the Atlantic; San Francisco on the Pacific Coast, Oregon adjacent to the Pacific and to the life-giving Columbia River. Chicago and Milwaukee are on the Great Lakes; St. Louis, St. Paul and Cincinnati are river cities, with bright prospects of benefiting much from the deep waterway projects now under construction. To all these cities come hundreds of thousands of foreigners and thousands of farmers, all looking for the known opportunities that are offered by the cities; into these cities, especially into the coast cities, flows a blood which for ages has been prolific.

III

The most rapid growth in Catholic population is found on the Pacific Coast, chiefly in California,—referred to by journalists as the “land of magic.” California is called “the play ground of America.” At any rate, its splendid climate, beautiful natural scenery and the motion picture industry have exerted a tremendous pull on people, so that hundreds of thousands have gone there to live. For the last twenty years the drift of population to the Pacific Coast has been very heavy, and the Church has profited to the extent of nearly doubling its population in California:

California	1907	1917	1927	Total
Catholic Population.....	368,871	581,993	730,240	Increase
Increase	57%	25%	361,369

The South, underestimated by most people, is growing very rapidly. A few months ago *The World's Work* published a series of articles on the “Industrial South.” Not many are aware of the fact that south of the Dixie Line industry is booming, and indications are that within another quarter of a century the old-fashioned idea of a South blissfully content to raise cotton and nothing more will have to be shelved. Some of the largest industrial units of the East are already establishing large factories and warehouses in the South,

especially in Texas. The meaning of this "industrializing of the South" is clearly reflected in the recent rapid increase in the population of many of the Southern States. And again the Church has seen her population increase quickly. Thus, the populations in the Texas dioceses of San Antonio, Corpus Christi, El Paso and Galveston have increased 69 per cent within the last ten years.

	1917	1927	
San Antonio	165,440	276,887	
Corpus Christi	86,659	146,780	
El Paso	81,290	136,160	Total Gains
Galveston	70,000	124,769	In Souls
Totals	403,389	684,596	281,207

Our largest dioceses whose episcopal sees are situated in "river cities," are enjoying a steady but not a rapid growth. Water transportation has been a sadly neglected issue in the United States for many years. It is only within comparatively recent times that the subject of cheap water transportation has been injected into politics; today an important deep waterway project is in the making, and the prophecy is now boldly made that the river cities are destined to bloom again with the rebirth of river traffic. The following population figures are interesting, and will be more interesting once the liquid avenues of Central and Northern America are crowded with boats and barges:

Diocese	1917	1927	
Louisville } on Ohio River	115,931	114,964	
Cincinnati } on Ohio River	210,000	220,000	
Kansas City } on Missouri River	70,000	80,000	
Omaha } on Missouri River	72,840	90,335	
St. Paul } on Mississippi River	265,000	280,449	
St. Louis } on Mississippi River	421,500	440,000	Gain 6%
Totals	1,155,271	1,225,748	70,477

Our "million population cities" are growing steadily, and the dioceses with headquarters in those metropolitan cities show a population gain of 13 per cent within the last ten years.

Diocese	1917	1927	
New York	1,325,000	1,273,291	
Chicago	1,150,000	1,250,000	
Detroit	386,000	626,780	
Philadelphia	710,000	785,585	
Los Angeles	176,993	298,000	Increase
<hr/>			
Totals	3,747,993	4,233,656	485,663

IV

The census figures for the 20-year period, 1917-1927 inclusive, show an increasing population that received its increase of volume through immigration, births and converts. But the figures also show a relative decrease in the number of births yearly, and we know, too, there has been a large decrease (as a result of federal legislation) in the volume of immigration. Finally, a study of the chart discloses a growth of that arresting, disconcerting loss entered in our ledgers under the single heading, "leakage." To study the population figures carefully means to realize at its conclusion that our vaunted population-increase hides some weaknesses. Thus, within the last ten years our population increased only 2,272,303 souls, an average annual increase of approximately 227,230 souls. But the annual increase in population should have been much greater; 30,000 converts yearly (a low estimate) plus births that have averaged 660,000 annually for the last ten years give us a total average yearly increase in population of 690,000 souls. After subtracting the 275,000 souls lost annually through death, there remains a balance of 415,000 souls; this multiplied by ten gives us a total of 4,150,000—a much larger figure than the 2,272,303 population increase recorded in our books covering the census statistics for the last ten years. Granting that our calculations are fairly correct, we see that the difference between what should have been the increase and what actually was the increase in Catholic population during the last ten years is more than 2,000,000 souls. That many souls must be accounted for. Have we here an indication of what must be the size of the "leakage?" Our figures do not include the item of emigration in the loss column. However, is this not more than balanced by the fact that we did

not include in our increase-column the heavier factor of immigration?

Births per yr. ¹	Converts per yr. ²	Immi- gration	Deaths per yr. ³	Emigra- tion	Years Net gain	Gain in 10 years
660,000	30,000	?	275,000	?	415,000	4,150,000

All things considered, the future growth of our Catholic population will become more and more noticeably less rapid. We seem to have passed the heyday of our ability and willingness to multiply our numbers rapidly.

V

We might retard our slackening population-growth by increasing the number of yearly converts. That is a big field, but a still larger field is the "leakage." If we could effectively plug that up, our population would increase more rapidly. Death exacts its annual toll, but is this not within the divine scheme of things? But the leakage in our ranks, that is quite another matter. Can it be checked? It is probably true to state that we can check the loss suffered through leakage easier than we can check the loss suffered as a result of the growth of the social and economical conditions that are whittling down little by little the birth-rate of the country, including our own birth-rate.

The best spiritual care must be taken of our population. It is 20,000,000 strong. To serve it to the best of our ability is the surest way in which to guarantee its healthy growth. This is the day to preach Jesus Christ; this is the time for a most spirited endeavor to seek the sheep that have become separated from the true flock, and to keep the sheep from going astray. The power of Christ's Sacraments is surely as effective today as it was yesterday. And surely the pulpit has lost none of its power. Happily, our parochial schools are steadily growing in numbers and in efficiency. Hundreds of parishes that had no parochial schools ten or fifteen years ago now have them. It is in the parochial classroom where the best opportunity is afforded for making splendid Catholics of

¹ Calculations are that births will average 3.6 per cent of the population annually for the last ten years.

² A low estimate.

³ Calculations are that one and one-half per cent of the population is lost annually through death.

those who will be the men and women of tomorrow. A thorough Catholic education is one of the biggest barriers to apostasy. Hence, as the years run on and we are progressing with the material world, we dare not say: "We can afford now to be less Catholic in our schools." Experience teaches us that the Cross is by far the best text-book.

It is only after we have made our calculations and grouped our figures that we come to a realization of how greatly our population-increase is slowing up, and can see the causes for the slackening. The pull of the work-a-day world and the false glamor of city life are the chief opponents in our efforts to keep our farm populations on the soil and to keep the birth-rate what it should be. Secondly, the terrifying religious indifference in the world at large is the chief obstacle hindering our work in making converts to the church. Finally, the spread of false doctrines, bad literature and movies, and evil companionship are the enemies that we must fight in order to keep our own in their pews. The path to heaven is not made smoother as a result of the gifts of science and invention. On the contrary, salvation becomes more difficult as material progress leaps ahead, and we are rushed along with the tide. But rather than weaken in the presence of growing opposition, the Church and her loyal priesthood shall increase their efforts to further the cause of Christ's kingdom on earth and the salvation of immortal souls.*

* The next article of this series will deal with "Marriages and Birth-Rate."

AS WE ARE

(Sequel)

By ABBÉ MICHEL

II. The New Pastor's First Sunday

It was almost midnight before Father Zaring completed the writing of his introductory remarks and program for his initial appearance in St. Anselm's. He went to bed rehearsing them, and could not sleep for a long time thinking about them. He felt fervently that his platform was strong—the glory of God and His Church. There could be no objection, therefore, to the energetic execution of a comprehensive program. "God's work is not done sitting down. God's Kingdom does not increase on dirt. God's children are not educated in dilapidated classrooms. And His ministers are not honored or appreciated in dull surroundings. Why stand ye here all the day idle? Let us work together, let us go forward. . . . Now is the time to arise from sleep, and carry on the great work that Father O'Brien began . . ."

"Right from the shoulder," the new pastor thought, as the words set fire to his mind. "It will be a real surprise for the people." Alexander jumped down from the chair.

Next morning the alarm clattered off at five o'clock. Father Zaring jumped up and stopped it, and Alexander rushed for his feet. The new pastor clicked the lights on. They glared. He pulled the windows and the blinds down. It was cold outside and damp. He dressed quickly and rehearsed his words again. They were still warm.

"God's work is not done sitting down . . ." He paced up and down the room, reading his Office and doubting his own very words. The bell boomed out from the tower and faded away. He released the blind and looked out. The lights were on in the church. A cold drizzle fretted the window panes. A few lonely souls came huddling down the street, their footsteps clear on the pavements.

Father Zaring put his great cape and biretta on. He was getting chilly, and his words were too. But he braced himself up with

the thought that his words would fit any place, and went out to the sacristy.

Since half-past five stragglers were filing into the church in ones and twos. Now they were coming in groups as the hour grew near. A stalwart usher opened wide the doors that led to the vestibule, which was big and cold with one small light overhead. The people came in, stamped their feet, and took holy water. Some of them fumbled for dimes for the men at the tables, who stood at the doors that swung into the nave. The church was flooded with lights, and the altar stood out in a blaze. The women were bunched on St. Joseph's side, some lighting candles to the shrine of St. Thérèse. There were a few old people hugging the pillars on the Blessed Virgin's side. But the bulk of the people were in the nave, thick in the rear and thin up near the rails. A few stood back in the baptistery in the shade, just as if the church was crowded. When the gong struck, the church was about half full, but odd ones still kept on coming in. It was the regular six o'clock Mass at St. Anselm's. Some of the women were coming home from scrubbing and cleaning in office buildings downtown. But most of them worked in hotels and apartments scattered around the center of the city—charwomen, telephone operators, housemaids, waitresses tired after a week of dragging and Saturday night, hearing early Mass to be right on the job Sunday morning. Nearly all of the men were coming from work or going to work. But they could not miss Mass. A few straggled in from an all-night grind in cabaret kitchens and dead-air "speak-easies."

Father O'Brien, who knew where all of them worked, often soothed the aches of their monotonous life with a joke or two, and eased the consciences of men who had mouths to feed with a hearty laugh and a kindly prayer. Many of them were thinking about him between Hail Marys—or, maybe, thinking how they would manage to gather enough for the next installment on the diamond ring or the bedroom suite—when Father Zaring turned around after the Gospel.

The new pastor did not go into the pulpit. He addressed his people from the Gospel side of the altar. His voice came strong and light and clear into the vestibule. But you could feel that he was straining himself. His words came from afar off. His ges-

tures were impatient and nervous. The people were looking up at him quietly and timidly as working people do. He was unmistakably eloquent, they were thinking. His plans were ambitious, and his logic irrefutable. But his words were cold. They sounded like a battery of hailstones on a tin roof. They might be coming from a loud speaker for all some of the old folks knew, who were just gaping up at the empty pulpit. Father Zaring was very uncomfortable. He sensed the coldness, but he could not explain it. He felt his words coming back to him like trained pigeons. He was very disappointed and distracted all through the Mass. But he could not admit defeat. And he could not change his stand. "It was the hour," he said to himself, "and the crowd was light and dull . . . I will show them this trip what a constructive program is."

At seven o'clock the church was nearly full. Father John came along for confession for the regular family Mass. Fathers and mothers and grown-up sons—the flower of the parish was there. Father Zaring spoke from the altar as he did at the six o'clock Mass. His subject came over the crowd like a trained crier's litany, and left them as dull and cold. At the last three Masses he tried the pulpit, which brought their attention but did not stir them to life. The new pastor was disheartened but undismayed. He did not say much at lunch, because the visiting priest was there. He did not even relish the Neapolitan cream—which he dreamed of long ago when he watched a pastor of great import cutting it slice by slice.

He tackled the collection after lunch, and Father John helped him. It ran about just as usual, although a little shy of the total of the previous Sunday.

"*Eighty-five forty at the door . . .* We always call it seat-money. Eight hundred fifty-four cash fares, I always say. It always used to get the 'old gent' mad . . ." Father John was talking and checking up the final count. "*Six forty in pennies . . .*"

Father Zaring stopped and put the pencil up to his mouth. "Say, Doc," he said, "what's wrong with this outfit anyway? I didn't see an intelligent face or a prosperous figure at any one of the Masses . . ."

"*Forty-seven dollars in nickels, can you beat it?*" Father John

called out, and continued: "Why, Père, don't tell me you missed old man Heeney and his wife parked up in the fourth pew on the Gospel side at the nine o'clock mass . . ."

"Oh, yes, yes, ha, ha, whoo, ha," Father Zaring laughed. "But, Doc," he said, "you could hardly call those faces intelligent, although the figure of the old gent had, I confess, a very ponderous claim to prosperity. Ha, ha, whoo, ha, whoo. Doc," Father Zaring continued when the laugh died down. "I just took one glance at that vision, and it produced such strange and distracting thoughts in me that I did not venture another. . . . I guess it's my experience in the army (pronounced "a" sharp) which gives those disturbing illusions. Do you know, Doc, when I glimpsed that pair there, I did not see faces or persons even. I just saw quantity by contrast, if you follow me, which caused me to think at once of a 'collapsed blimp' with a stunned pilot sitting near it. You probably would think of something entirely different, Doc?"

"*Sixty-four dollars in dimes*," Father John called out. He was laughing. "Well, Père," he continued, "he always reminds me of a big seal that stuck his snout in a flour barrel, with the little she-tamer keeping him sitting up."

"Ha, ha, whoo, ha, ha, who-oo-oo."

"He runs a chain of bakeries," Father John continued, "and, as far as I can figure out, he is the only 'butter-an'-egg man' that lives in the parish. They say he is filthy rich, but he hurts nobody but himself. 'Money talks, but, if it does, it never gives itself away.' Did you ever hear that, Père?" Father John questioned and called out the count. "*Twenty-three seventy-five in quarters*."

"'Money talks, but, if it does, it never gives itself away.' That's interesting, Doc. That's clever," Father Zaring said, making a note of the twenty-three dollars and seventy-five cents.

"Do you know, Père," Father John began again as he counted the fifty-cent pieces, "we ought to have a money counter here."

"I have ordered one—a Johnson Standard," Father Zaring said. "It ought to be here for next Sunday, though I am beginning to think, Doc, that there is a more urgent need for a money getter."

"That's just what Father O'Brien used to say," the young priest said quickly. "*Forty-five halves, twenty-two fifty . . . and you have, let's see, twelve single bills*. Now for the poor box

and the candles. . . . Do you know, Père," Father John continued, "I cannot see how the 'old gent' could keep the place running on this kind of feed, do you?"

"Well, as a matter of fact, Doc," Father Zaring replied in a confidential tone, "the poor old priest was not getting operating expenses here, but you see he could always fall back on the surplus from the rents of the Cloister Apartments, which has practically endowed the school and then some."

"Does that belong to the church?" Father John gasped.

"Sure, Doc," Father Zaring smiled. "That's the reason the grand old priest could sit back in his chair and take things easy."

The young priest was astonished. "Well, can you beat that?" he said. "And I thought old Father O'Brien was a 'goof.' *Candles, forty-two sixty.*"

"That's good for the candles," Father Zaring commented.

"You said it," the new curate added, "but it runs as high as a hundred downtown, they say. But it's all for the church. . . . *Poor box, six forty-five.* The old custom was to divide it up. Yesterday I dropped two 'iron men' to a couple of 'bums.' Father Tim used to be a walking St. Anthony's Bread and a St. Vincent de Paul. Guess I'll have to be the man that went down from Jerusalem to Jericho from now on."

"Is that so, Doc?" Father Zaring said. "Well, you take it all." The pastor began to add: "Eighty-five forty, six forty, forty-seven, sixty-four, twenty-three seventy-five, twenty-two fifty, twelve, forty-two sixty—and, oh, yes, the discard, which gives us a total of three hundred ten dollars and ten cents. It's light, Doc, very light," Father Zaring said. "Oh, Alexander, come here, cat. Watch us grow or watch us roll, eh?" Alexander found a nickel and had it rolling. "Baptisms at three o'clock. . . . The counter will save us time," the pastor said as he put the money away. Father John lit a cigarette and went out of the room.

Sunday night the pastor and his curate were tired and sad. They ate supper together and spoke very little. The disappointments and the duties of the day had wearied and silenced both of them. Father John was contemplating running home for the night, but the distance of the journey and the mental strain of the new duties of the morning defeated his desire and counselled

him to stay, as the pastor also did when the young priest revealed his intentions.

"How about a brisk walk to the park and back?" Father Zaring said just as they had finished supper. "Walking is Nature's remedy for ragged nerves. That's the reason we have so few nervous wrecks in the army. It will do both of us good, Doc. I'm somewhat on the rough edge myself."

"Guess you're right, Père," Father John agreed. "It helps to stop thinking and sends the blood downstairs. That's why I 'chase the pill' twice a week when I can get away."

"Indeed, Doc," the pastor said. "How's your game? I get out myself occasionally, but not very much in the last few years on account of the bronchial trouble and the steady grind of the office. But I am quite sure all of us will have much more leisure when we get things in shape around here. All right, Doc, I will meet you after devotions." Then Father Zaring went up to his study, and Father John went out to the church.

The night was clear and the air sharp and freezing, but they were well shod and covered and moved briskly towards Broadway, across Madison Avenue and Fifth. They saw in silence the gigantic cliffs of human ambition craning up into the breathless sky as if to snatch down the stars. At Sixth Avenue they knew that the giant was a brute from the way his great bowels roared. They crossed to the noise and the glare of the flaming sword that is Broadway, where the moths and the gnats and the butterflies flash for a day. Teeming, gleaming, scheming, hoping, dreaming, the multitude passed. Looking downtownwards, they saw Paramount's Buddha with misshapen back and turnip head straddling the sky. No rest for the people who live in the sight of such monstrous things and such tumults of light! They walked north to Columbus Circle; a slight wind met them there, and the cars flashed by with a whirl and a glare. But they kept walking on, wondering why people stared. Father John and his pastor were only enjoying the noise and the light everywhere. At the Circle they crossed over to Fifth. The Avenue gleamed in the night, as they turned downtown. The big hotel on the right was a fairy sight, and the doorman touched his cap. The sidewalks were jammed and the windows aglow. Father John wondered where the people

could go. The churches were out and the Cathedral was locked. But the crowds came and went like the lights of a traffic sign in the middle of the road. Father John was thinking.

"Perpetual motion with headlights," he said, as the traffic pulled up with a screech.

"Yes, Doc, it is a very fascinating thoroughfare. Think of it," Father Zaring said as they crossed the Avenue, "not a scar after a million operations. The most valuable dirt in the world. . . . Do you know, about five or six years ago—well, to be precise, a short time after the Armistice—I was walking along just about here when an elderly man stepped out in my path and inquired not the way or the time. He looked rather downcast, so I halted. 'Beg your pardon, sir,' he said, 'but I'm from Philly. I always thought that was a big burg until I hit this. I'm a contractor down there and I'm here for a visit. Now, can you tell me where I can find poor people in this city? I have looked all around, but I can't find poverty.' 'Where have you been looking, my dear man?' I said. . . . 'I have searched all around here,' he replied. 'Why, my dear man,' I said, 'you have been looking in the wrong place. The very dirt here is worth a thousand dollars an ounce. If you really want to find poverty, take the Second Avenue L to Brooklyn Bridge or cross to Greenpoint, and you will find plenty of it on the way.' You see, Doc, I felt the surest way for the good man to find poverty in New York was to get lost in it, and I could not think of anything better than sending him to Greenpoint."

It was nearly ten o'clock when the two priests reached the Rectory. From the walking tiredness was forgotten and nerves were rested. Father John was alert but meditative, and the pastor was curiously vigorous and friendly. The curate's first notion was to retire, but the pastor's kindly attitude persuaded him to stay a while. Father John removed his top coat and took the chair near the Persian rug, while the pastor raised the window a bit for a breath of fresh air. Alexander was glad they were back, and jumped up in the swivel chair. The pastor ordered him off, and he came over to Father John, who was just lighting a cigarette. Father Zaring sat down and put his two hands back of his head.

"Do you know, Doc," he said, "I just can't get over that freez-

ing I received this morning. It is a rare experience for me to find an audience not responsive to high ideals and progressive measures, especially when they are proposed in vigorous and convincing language. You heard me, didn't you, Doc, at the nine o'clock Mass?"

"Yes, I heard you all right, but, as far as I could see, the crowd listened just like they always listen to me, Doc. I've been at them now for nearly a year. I've used every device known to rhetoric to make them cough and shift their seats like they used to do when Father O'Brien stood up, but all I got was a row of wooden Indians, just as you had to-day. Rhetoric is just embalming juice for that crowd. Father O'Brien claimed that the trouble with me was that I wrote my sermons in an empty room and preached them back to an empty church. I can hear him hollering now. 'Don't preach at the people, preach with them. Don't write your sermon with *you* in it, put *them* in it.' But he had so many 'don'ts' that they contradicted themselves. He told everybody how to write a sermon, but he never wrote one himself. His sermons were just sundry and salutary observations in between a couple of verses of Scripture. He often went so far as to tell me that I was in sympathy with nobody but myself; and that, as long as I remained in that condition, the worst damage I could do would be to move the roof. Can you beat it?"

Father Zaring smiled. "Something to it, Doc, something to it," he said. "I've read considerable learned discussions about sympathy with your audience," the pastor continued, "but for the life of me I cannot understand it or make any practical application of it."

"I don't know much about it," Father John interrupted, "but Father O'Brien used to open every blessed Sunday's dinner talk with a crack like this: 'Do you know who I was thinking about today, Tim?' Then he would answer himself. 'You'd never guess—Mary Dooley and Jim Driscoll—that's why the sermon was so sad.' You see, Père," the young curate continued, "Father O'Brien claimed that, by entering into the feelings or sins or sorrows of one or two who did not exist except categorically—he loved that word—in the mind, you are interpreting the emotions of the whole congregation and in sympathy with them. But my trouble is how

to put Mary and Jim and Jamie, Junior, into the sermon and not be personal. I could see the rest of it all right, but that little trick was Father O'Brien's."

"That's rich, Doc," the pastor said and laughed. "Mary, Jim and Jamie, Junior—but, Doc," he continued, "supposing you were suddenly transferred from a Mary and Jim and Jamie, Junior, to a parish of Marilyn, Wynn and Hayward, 3rd, it would be practically impossible to unload your stocks on the new market, and you could not just throw them away. Otherwise, I am convinced, as I have indeed always been, that sympathy with one's audience is the most indispensable factor of successful preaching. And I am deeply grieved, yet grateful to discover, that it substantially and conclusively accounts for my failure today. How's that, Doc?"

"That's almost as high-falutin' as the jaw-breaking Websterizing of the grand old *sacerdos in pace*," replied Father John. . . . "He liked to pull that new curate stuff on me."

Father Zaring laughed. "Oh, well, Doc, all of us had to begin, and we are always beginning to learn, do you follow me? You will probably learn a few things beginning tomorrow," the pastor continued and smiled. "Yes, the census, I mean. Guess it's just as well to start out in the morning. Don't forget our 'falling theology.' Begin north and work southeast. Don't be afraid of advance contributions to the Memorial Fund, if you find the people warming to the idea. When the apples are ripe, a little shake brings them down. The season is short, Doc. Now is the time to collect. There isn't a soul in the parish but owes something to Father O'Brien. But a lot of them need to be reminded. The personal touch, you know, Doc, the personal touch often works where the group drive fails. You simply line up the volunteers, and I will rout out the slackers Sunday morning."

Father John was getting sleepy. He was thinking somehow or other of cold mornings in smelly restaurants, and he riding the "ponies"—and a sharp clamor above the fizz of frying: "Stack 'em up"—"Sunny side up"—"Kuffie, suh? Grapp fruth—prunes, yahsa, dhry-tust? Wanadedhry-tust!"

The pastor turned around in his chair and looked at his watch. "My goodness, Doc," he said, "it's half-past eleven."

The curate stood up and half-yawned. He crushed his cigarette

in the tray. "Good-night, Père," he said as he picked up his hat and coat. Alexander was disturbed by the noise and got up and stretched. "Good-night, Doc, I'll see you tomorrow," Father Zaring said as he closed the door.

The curate went to his room, too tired even to think. He threw the windows up to let the cold flat air out and the dry, crisp air in. He looked out. The stars shining clear and bright above the red haze and the giant buildings beckoned him out. The confusion of a myriad noises called him to life and laughter. His sleepiness had fled. He thought of the flaming canyon and its eternal revelry—the music and the dancing, the colors and the noises, the painted faces and the flashing eyes, the taxis rushing, the slish and the slash of gaiety, and the perfume lingering. He heard little feet tap by on the street—little feet going home.

"Oh, well, I'd better finish my Office," he said as he closed the windows nearly down for the night. He just had Vespers and Complin to say. He said his prayers and felt very hungry. He was tempted to go out and get a feed of chop suey, but the new law of the house ruled him in before twelve. So there was nothing for him to do but go to bed. He set his Big Ben for half-past five. The very winding set him to sleep.

(To be continued)

CATHOLIC SCHOOLS IN THE UNITED STATES

By PAUL E. CAMPBELL, A.M., Litt.D., LL.D.

I

Adherence to the principles of Catholic education has produced our Catholic school system. That school system, maintained without any aid by the people who love it, is the greatest religious fact in the United States today. According to recent figures compiled and estimated by Director Francis Crowley, Department of Education, N.C.W.C., there are now 7598 elementary schools with a total enrollment of 2,187,576 pupils, and 2300 high schools with a total enrollment of 215,000 students. When these are added to the number in our colleges, seminaries, and normal schools, we have a grand total of 10,314 schools, 82,725 teachers, and 2,523,576 students.

"There is no time in the history of the Christian Church," says Brother Azarias in "Essays Educational," "when schools did not exist, now of one kind, now of another. Even down in the catacombs we find next to the little chapel the schoolroom for the catechumens, where they had their own teachers, distinct from those who gave instruction to the faithful. In the East we need only mention the schools of Edessa and Alexandria. We have seen that, wherever monastic institutions were established, schools flourished. Then there were the episcopal school, the cathedral school, the parish school, the burgh school, the rural school, schools attached to the hospitals for the poor—all of which flourished at one or other time during the Middle Ages throughout Christendom."

The history of Catholic education in America carries us back to the very early Colonial period. The Catholic explorers and colonizers, chiefly French and Spanish, came to our shores with splendid, well-established traditions in the field of education. Their first aim was to make Christians of the native inhabitants of the far western country. The Spaniards came to their new field with a very definite commission, outlined by Cardinal Ximenes and the famed Las Casas in 1516, to christianize and educate the aboriginal races. It was a trying task. They found, as one missionary wrote, that "it is necessary first to transform them into men, afterwards to labor to make

them Christians." The instruction of youth was the shortest and surest path to the accomplishment of their purpose. An essential to the prosecution of their missionary endeavors was the establishment of the school. Since the civil authorities had provided for churches, schools and hospitals in all villages of the natives, these missionary schools received a measure of state support. Wherever the Spanish missionary pushed his path, we find the colonized territory—in Florida, in Mexico, in Texas, in California—dotted with schools.

The earliest schools in the present limits of the United States were founded by the Franciscans in Florida and New Mexico. Their educational work in Florida dates from the year 1594. In 1602 a census gave the gratifying figure of 1200 Indian converts. In 1606 there is record of the work done by a classical school in St. Augustine, in which the Bishop of Santiago in Cuba was invited to administer the Sacrament of Confirmation. This is definite record of educational work antedating by a generation the establishment of the famous Dutch school of New Amsterdam (1633) and the Boston Latin school (1635).

In Mexico we have records of even more respectable antiquity. A report of the Bishop in 1531 states that every Franciscan convent had a school attached to it. "The school, in fact, was considered essential to the complete organization of the parish. The aim was to give the entire native school population the benefit of at least a rudimentary education." In New Mexico, where the same policy was carried out as in Mexico, it is reasonable to suppose that the first schools were established shortly after the conquest of that country for the crown of Spain by Don Juan de Oñate in 1598. We do know that there were many schools existing in New Mexican pueblos previous to 1629. Towards the end of the same century, about 1689, the power of Spanish arms was extended to Texas, a vast empire in itself. Schools there labored under very adverse circumstances. From a Texas missionary came the lament that "it is first necessary to transform the inhabitants into men." But they persevered. Little attention could be given to the study of the ordinary school subjects. The ideal was that of an industrial training, pure and simple.

The most glorious page in this mission work was written in the

Far West—in Lower and Upper California. In the opening years of the eighteenth century, Jesuit missionaries were at work in Lower California. In their schools the four R's—religion, reading, 'riting and 'rithmetic—were taught the natives, together with the knowledge of a trade. A boarding normal school was established wherein the more intelligent of the natives were trained to become teachers. When the Jesuits were expelled from the Spanish dominions in 1769, the Franciscans, under Junipero Serra, succeeded them in this field and carried the missions into Upper California. In the course of sixty-five years (1769-1834), the Friars accomplished the most notable work ever wrought in favor of the natives of this country by any outside agency. In 1834 this work of culture and service was crushed under the heel of secularization. The Franciscan teachers are criticized for neglecting instruction in reading and writing, but their system was held by the Friars to be the best adapted to the immediate material, moral and intellectual wants of a people just emerging from savagery to civilization. Dwinelle, who has written the history of California, challenges comparison: "If we ask where are now the thirty thousand Christianized Indians who once enjoyed the beneficence and created the wealth of the twenty-one Catholic missions of California, and then contemplate the most wretched of all want of system which has surrounded them under our own government, we shall not withhold our admiration from those good and devoted men who, with such wisdom, sagacity and self-sacrifice, reared these wonderful institutions in the wilderness of California. They at least would have preserved these Indian races, if they had been left to pursue unmolested their work of pious beneficence." "As the result of the Franciscan missions," says Dr. Walsh, of Fordham, "the California Indians, some of the lowest in the country, were in the course of a single generation lifted to a comparatively high level of civilization, living peacefully in their mission towns, occupying themselves with agriculture and domestic manufactures, but above all developing what amounted almost to genius in the arts and crafts and leaving monuments of architecture that are standing witnesses, now fortunately being carefully preserved, of the success of their Christian teachers to bring out all that was best in Indian nature."

The work of the French missionaries within the present limits of

the United States was accomplished chiefly in the Mississippi valley. The most famous foundation was, without doubt, the parish school and academy of the Ursulines in New Orleans (1727). The work was continued while this territory passed to Spain, again to France, and finally to the United States in 1803. The Superior wrote fearfully a letter to President Jefferson to determine the status of her order and its work under the new government. Jefferson's reply is in part as follows:

"The principles of the Government and Constitution of the United States are a sure guarantee to you that it (your property) will be preserved to you sacred and inviolate, and that your institution will be permitted to govern itself according to its own voluntary rules, without interference from the civil authority. . . . Its furtherance of the wholesome purposes of society by training up its young members in the way they should go, cannot fail to insure it the patronage of the Government it is under. Be assured it will meet with all the protection my office can give it. I salute you, Holy Sister, with friendship and respect."

THOMAS JEFFERSON.

Other centers of French educational effort were St. Louis, Vincennes, Kaskaskia and Detroit, where schools were founded for white and native children. In the first Catholic census of Bishop Carroll of Baltimore in 1790, 500 of the 750 Catholics in New England were Indians of Maine, converted by French-Canadian missionaries.

In the thirteen original colonies, the only distinctively Catholic school work that could be done in Colonial times was in the Catholic colony of Maryland and the Quaker colony of Pennsylvania, where the toleration of Penn gave Catholics, as well as others, religious freedom. The first regularly established school in Maryland dates from the year 1640. We are told by John Gilmary Shea, the Catholic historian of the United States, that in 1677 a Catholic school was opened in Maryland with a course of studies which included the humanities. The sons of the planters won applause by their application and progress. This system was kept up by the Jesuit Fathers in Maryland until the American Revolution, their school being occasionally suspended by the hostility of the provincial government. Trained in preparatory schools, the sons and even the daughters of

the more wealthy American Catholics were sent abroad to pursue their education.

On the eastern shore of Maryland, a boarding school was established at Bohemia, which numbered among its pupils three who afterwards became famous in American history—Archbishops Carroll and Neale of Baltimore and Charles Carroll of Carrolltown, one of the signers of the Declaration of Independence. It is worthy of note also that a Catholic college was established in New York in 1684 during the administration of Governor Dongan, but its work was circumscribed by the scarcity of Catholics at that time in the city.

In Pennsylvania a growing Catholic population made schools necessary. St. Joseph School, Philadelphia, established in 1730, is looked upon by many as the prototype of the modern parish school. But in the entire United States during the Colonial period we have record of the foundation of about 70 schools. When we consider the magnitude of the work at present, this seems a very humble beginning. When the first Episcopal See was established at Baltimore in 1789, the year in which the Constitution of the United States was adopted, the Catholic population subject to the new Government did not exceed 30,000. The Constitutional guarantee of religious freedom has made possible the growth of the Catholic population and the concrete expression of their faith and of its principles of education—the parish school.

(To be continued)

II. The Language of the Liturgy

BY THE BENEDICTINE MONKS OF BUCKFAST ABBEY

I. The Language of the Liturgy

When the Holy Ghost was given to the Apostles and to the first disciples of our Lord on that ever-memorable Pentecost which followed the Master's triumphant Ascension into heaven, one of the marks whereby the mysterious presence was made manifest to all was the gift of tongues. Not only were those who had flocked together—drawn by the mighty sound, as of a storm, which was yet localized above the house where the eleven dwelt—able to understand what was spoken by the Galileans, but the Apostles themselves actually spoke in the tongues of all the nations. Nor were they content with mere preaching. Holy Church, in the Liturgy of Pentecost, throws a most significant light upon the event: "*Loquebantur variis linguis Apostoli magnalia Dei.*" We may, of course, restrict this saying as meaning no more than that they spoke to the crowds of the mighty deeds done by God in the work of the Incarnation and Redemption. But surely the words are susceptible of a much wider interpretation: "*loquebantur . . . magnalia Dei,*" means that, besides preaching, the Apostles likewise praised and glorified God for all His wonderful works, in the various tongues that the Holy Ghost enabled them to speak, as an example for and to the edification of those who were privileged to hear them. What ardor of emotion and what strength of faith and conviction there was in those prayers we may gather from the one or two prayers of the Apostles and disciples which we meet in the inspired pages of the Acts.

The gift of tongues was a temporary one. But, as St. Augustine remarked already in his day, though the individual believer has lost this miraculous charisma, the Catholic Church most certainly speaks with the tongues of all men, inasmuch as she has her children among all the nations of the earth. Moreover, all these pray and praise God, if not with the same forms or sounds of words, yet most emphatically with one mind and heart, one faith and one common hope and aspiration.

In yet another sense the Church may be said to speak with the tongues of all men, inasmuch as throughout the world she makes use of a common language in everything that appertains to the substance of her worship. The use of the holy Latin tongue is a stroke of genius and a proof of consummate psychological insight. It forms a bond of union between the various races of the human family, which in importance and fruitfulness is only second to the oneness of faith in the teaching of the Church and obedience to her sovereign and infallible authority.

It is well worth our while to give some consideration to the way in which the use of the Latin tongue in the Liturgy became first a custom and eventually a law of the Church.

I

Strange as it may seem at first sight, it is a pretty well established fact that in the first period of Roman Christianity the liturgical language was not Latin but Greek. There exists a vast amount of evidence showing that, just about the time when the message of salvation was first brought to Rome, the educated classes used the Greek tongue as much as the Latin; in fact, it was the fashionable thing to do, as being the hall-mark of culture and refinement. Moreover, the motley crowd which made up the body of believers consisted, in the first instance, of an immense number of Greek and Asiatic slaves. The Jews also were numerous in Rome, and, like all those of the Dispersion, they must have known Greek, even if Hebrew remained the language of the synagogue worship. In addition to this, when not only Greece herself but all the Greek-speaking provinces had been definitely embodied in the Roman Empire, Greek became the official language of imperial administration, as distinct from the purely local or Italian government. A document had to be written in Greek, if it was to be rapidly spread abroad and understood by the masses; hence, St. Paul used the Greek idiom when writing to the Christians of Rome.

The earliest papal documents in existence, such as the letter of St. Clement, are in Greek. So are the oldest inscriptions in the Catacombs. Anyone that has visited those venerable galleries, deep down in the blood-soaked soil of Rome, must have been struck

by the large number of Greek inscriptions. Ecclesiastical writers, even such as resided in Rome and presumably wrote for Romans, used the Greek idiom—for instance, St. Justin Martyr, even though his *Apologia* on behalf of the Christians was meant to be read by a Latin Cæsar.

However, some writers seem to have fallen into exaggeration when they would have us believe that Greek was so universal as to oust Latin from daily currency. On the face of it, such a claim appears preposterous. How could a language racy of the soil be wholly superseded by an adventitious one? The inscriptions on the sepulchral slabs in the Catacombs prove that the two languages were used concurrently, if not in the Liturgy, then at least in all else—and, if so, why not in the Liturgy?

It has been boldly asserted that during the first three centuries the Liturgy of Rome was exclusively celebrated in Greek. Granted that it may have been so during the last decades of the first century and in the opening years of the second, we are not prepared to bow to the assertions, however dogmatic, of extreme "Hellenists" in matters liturgical. Some authorities—no mean ones, we grant—claim Greek as the liturgical language up till the very end of the fourth century. Their arguments, however, seem to us to prove little more than that there was no rigidity in the Liturgy, even as regards its language, and that Greek and Latin were used side by side.

Nor was there at that time any thought of a specifically liturgical language. A hieratic tongue, exclusively reserved for divine worship, is subsequent to the formation and spread of modern languages—that is, the dialects spoken in countries which acquired a separate, political existence subsequently to the final disintegration of the Roman Empire.

At first the believers prayed and worshipped in the language which they spoke habitually. Hence, we are inclined to think that the first Christian liturgical services were celebrated in Hebrew or Aramaic, since Christianity began among the Jews of Palestine, who used Hebrew in the temple and synagogue worship and Aramaic in ordinary life. Against this opinion the fact hardly militates that, when St. James, the first Bishop of Jerusalem, wrote his encyclical letter to the scattered tribes of Israel, he made use of

the Greek language, for that epistle was expressly meant for the Jews, not of Palestine, but those of the *Diaspora*—that is, those who were more or less under the spell of Hellenism and spoke Greek. The "Liturgy of St. James," as it is called, the authorship of which is attributed to the Bishop of Jerusalem, is likewise written in Greek. There is, of course, a possibility that our Greek text is but a translation of the Aramaic original, but there is no evidence, either internal or external, pointing to such a conclusion. The same holds good with regard to the Liturgy attributed to St. Mark, that he is said to have introduced into Alexandria and Egypt, of which he is reputed the Apostle.

When St. Peter, in outward appearance an insignificant Jew, weary and travel-stained, answered the challenge of the sentinels who stood on guard at the *Porta Capena*, and crossed the threshold of the imperial city which he was to make the capital of a spiritual empire destined to endure as long as the solid earth itself, he must have betaken himself at first to his own countrymen. Only after converting the slaves and clients of certain members of the Roman Patriciate would he find the gates of their palaces open to him. A Christian slave, in the first fervor of his new faith, could not remain hidden, and master or mistress would soon hear the first news of the glad tidings which the Galilean fisherman was prepared to announce to a world weary of life itself. *Tædium vitæ*, a psychological disease not unlike our latter-day *pessimism*, was then eating into the vitals of society. In some such way, then, did it come about that Peter passed from the Ghetto (*i.e.*, the *Sub-urra*) into the residential part of the city, exchanging his humble lodging in the Trastevere for the dwelling of Pudens the Senator.

Peter celebrated the Holy Mysteries upon a wooden altar, part of which is still treasured at St. Pudenziana, where the pilgrim walks on the very mosaic pavement once trodden by the sandalled feet of the immortal Fisherman. How did Peter converse with his Roman hosts? In what tongue did he preach and pray? St. Mark gives us a summary of the Petrine doctrine, as he heard it from the lips of the Apostle, and he writes in Greek, a very characteristic and fascinating Greek too.

The balance of documentary evidence, slight as it is, seems to turn the scale in favor of Greek as the liturgical language of

those early years—probably well into the second century. But even Caspari, the most ardent defender of the theory that Greek was the liturgical language in Rome up till the fourth century, is bound to admit that even in the first century Latin was not wholly ruled out. There is a passage in the “Shepherd” of Hermas, written in Greek towards the close of the first century, in which mention is made of the fast of Wednesday and Friday which was even then an established observance: “I keep a *statio* today,” says one. “What is a *statio*?” “I fast,” is the reply. This dialogue is in Greek, but the Latin word *statio* is used, and is declined as a Greek word.

The learned de Rossi was an emphatic protagonist of an exclusively Greek Liturgy during the three centuries of persecution. But against his arguments we may set the vast number of Latin inscriptions in the Catacombs—a number as great as that of the Greek ones.

Also, the translation of the Bible into Latin at an early date points to its use, not only for private edification, but for liturgical purposes. An exclusively Greek-speaking congregation would have been content with the translation of the Septuagint, which was widely spread. One theory of liturgists is that a Latin Liturgy was first used in Africa, whence it passed over to Rome. Pope Victor I, an African, is supposed to have first used it in Rome. This would be at the close of the second century.

We are on surer ground when we affirm that the two languages were long used side by side, and Latin only supplanted Greek by slow and gradual stages. Even in the days of St. Gelasius, it was still a matter of choice whether, at his baptism, a catechumen would recite the Creed in Latin or in Greek. The *Ordo Romanus I*, of the eighth century, still prescribes that on Holy Saturday the twelve lessons be read first in Greek and afterwards in Latin. To this day there is an interesting survival of the simultaneous use of the two languages. Whenever the Pope sings Mass in St. Peter’s, in addition to the Latin deacon and subdeacon, there are corresponding Greek ministers, and both Epistle and Gospel are sung in Latin and Greek. The custom is an interesting example of the conservatism of the Catholic Church even in comparatively small matters. It also serves a very great and useful purpose, inasmuch as the

custom is an unmistakable symbol of the perfect oneness of the Church, notwithstanding the variety of rites and ceremonies, and the difference of language, which characterize some of the component parts of Christ's Church.

II

A question of no small interest now presents itself. What kind of Latin was it that the Roman Church adopted for her liturgy? The answer to this question is not so obvious as might appear at first blush. The noble Roman idiom, with which we made a first hesitating acquaintance under the guidance of our form-masters of many years ago, was not by any means that of the tradespeople and the slaves, of the sturdy legionaries who conquered the world, or of the sailors who manned the many-oared galleys commanded by the elder Pliny. Classical Latin as we find it in the orations of Cicero, in the sonorous music of Virgil's hexameters, in the delicate, elusive, wholly charming work of Horace, and even in such writers as Ovid, Tibullus or Catullus, was obviously the speech of a select few. The very name by which it was designated—*sermo urbanus*—shows that it was mainly used in the *urbs* (the city and its immediate neighborhood), and generally by that section of the people which we would now call, in homely phrase, "the upper ten"—or the "*intelligentsia*," in the odious phraseology which has latterly come to us from the dreary wastes of Bolshevich Russia. This cultured Latin owed its flexibility to the adoption of some of the forms and many words taken over from classical Greek. Its formation was artificial and its life brief; it ended with Roman greatness, or rather its decay began at the very time when Rome's political power reached its zenith under Augustus.

The people were ignorant of the speech of the aristocracy. Theirs was a ruder, plainer, but, in a way, far richer vocabulary: theirs was the *sermo vulgaris*, or *rusticus*. However, the daily contact with real life compelled even the purists and the *dilettanti* to admit into their vocabulary many words which may have jarred upon their delicate ears. In this way a third idiom arose, the *sermo quotidianus*—everyday speech—which contained elements both of classical and vulgar Latin. This idiom—or dialect, as we might

call it—was susceptible of greater or lesser elegance according to the character and culture of those who spoke it.

It is this mixed idiom that the Church made her own. Documentary and epigraphic evidence clearly establishes the fact. The people who composed the first congregations in Rome were very much akin to those of Corinth, to whom St. Paul wrote that there were among them “not many wise according to the flesh, not many mighty, not many noble” (I Cor., i. 26). Hence, it would have been futile to address them in the resonant periods of Ciceronian phraseology. Not on “loftiness of speech,” and “the persuasive words of human wisdom” (I Cor., ii. 1, 4) did St. Paul rely, nor for that matter did St. Peter. Rather would the Apostle of Rome speak to rich and poor, learned and unlettered, in that *sermo quotidianus* which constituted a link that connected both sections of society, and was understood by the simple people, without offending the good taste of the well-bred and cultured ones among the audience, since even these were compelled to make use of this homelier idiom in the daily routine of life.

This common Latin was not without its charm. In fact, it has a beauty and force all its own. Classical Latin was too labored and artificial. It bore a character of haughty aloofness, which made it too unwieldy as the vehicle of the new principles and thought-forms that Christianity brought into the world. The speech of the ordinary people was far more pliant. In a short time Christian Rome had forged a marvellous instrument, sharp as a rapier, pliant yet strong, simple yet wonderfully dignified, a tongue in which she could give laws to the world, define dogmas with matchless accuracy, and speak even to the Majesty of the Most High in a truly inspired Liturgy.

A study of the *Vetus Itala*, of the Vulgate, or of almost any of the old Masses to be found in the Missal, will give the reader a good idea of the strength and simple dignity of Christian Latinity.

When this Latin became the liturgical language of the Roman Church, she did not compose a new Liturgy, but was content with translating the Greek Liturgy she had hitherto used into the Latin tongue, which was destined to be during so many centuries the language *par excellence* of worship, prayer and praise.

III

The change from Latin to Greek, though in itself a very gradual process, was yet a momentous one. Needless to say, the change of idiom could not and did not imply, or bring about, a change of rite or ceremonial. Just as the Liturgy of Constantinople has been translated into various Slavonic idioms, and is now extensively used by Churches that are not Greek (except in the sense that their Liturgy was originally in Greek), so the Church of Rome contented herself with rendering the formularies of her public worship in the language of the great mass of the people.

Though St. Justin gives us a fairly detailed account of the manner in which the Christians of the second century performed the central and essential act of worship, the Eucharistic Sacrifice, it is nevertheless extremely difficult, if not impossible, to visualize a sacred function of those far-off days. At any rate, liturgical texts are very fragmentary and uncertain. Did the primitive Liturgy of Rome, though relatively simple and austere, partake of Greek or Eastern elaborateness and amplitude?

The mentality of Greece differed very much from that of Rome. Hence, since speech is the image of character, we may take it for granted that even this primitive Greek Liturgy was notable for poetic flights of thought and sonorousness of expression, for Greek was still a living tongue and the Horatian dictum had lost none of its actuality:

Graiiis ingenium, Graiis dedit ore rotundo
Musa loqui . . . (Ars poet., 323, 324.)

The Roman's temperament was essentially practical: he was more deeply interested in the hard facts of life and the business of the world than in fine phrases and resounding periods. Whilst the youth of Greece studied the arts of persuasion, that of Rome was engaged in the pursuit of such knowledge as we would now-a-days describe as a military or a commercial education, according to another saying of Horace:

Romani pueri longis rationibus asses
Discunt in partes centum deducere . . . (Ibid.)

These and other causes must be taken into account in our study of primitive Liturgies.

When, perhaps about the third century, the Christians of Rome translated into Latin the Greek formularies which they had hitherto used, they discarded all poetical forms and high-flown phraseology. Hence, we find that the earliest monuments of the Latin Liturgy bear deeply stamped upon them the character of gravity, simplicity and terseness which constitutes so admirable a feature of the work of the best of Roman writers, and differentiates Latin literature from the luxuriant expansiveness of Greek letters.*

*The next article of this series will deal with "The Vitality of the Liturgy."

ANSWERS TO QUESTIONS

BAPTISM IN HOSPITAL CHAPELS

Question: In the limits of my parish there is a large hospital with a resident chapel. The number of cases in the maternity ward is growing more and more, and the request is made again and again to have a child baptized in the hospital chapel before the mother returns home with the baby. Physicians will not permit an infant to be taken to the parish church for baptism and returned to the hospital while the mother is there as a patient.

Now, it is quite a hardship, especially in our cold winters, to bring the child back to the city for baptism, where people live in the country, and the delay in administering baptism may sometimes be a matter of weeks. In view of these facts, should there not be a possibility for the pastor to baptize the normally healthy children of his parish in the hospital chapel? The chaplain of the hospital claims the pastor is not within his rights in baptizing solemnly in the hospital chapel, while the pastor contends the chaplain has no right to baptize except privately in a case of necessity. The Sisters, the people and common sense demand some way to have the baptism performed at the hospital chapel, which is a semi-public chapel for the nuns and people at the hospital.

PAROCHUS.

Answer: In Canon 773 the Code states that the proper place for the conferring of solemn baptism is the baptistery in a church or a public oratory. The chapels in hospitals and other public ecclesiastical institutions are semi-public oratories. Outside the danger of death, therefore, a semi-public oratory is not a proper place for the administration of baptism. Whether grave reasons (including not only the difficulty of taking the infant to church on account of cold or stormy weather, but also the danger of leaving the infant without baptism for several weeks and the consequent danger of it dying without the sacrament) suffice for baptizing the infants in the chapel of the hospital, has not been decided by any authoritative answer of the Holy See since the promulgation of the Code. When one considers that the chapels in hospitals are practically public oratories, and when one considers that the Code permits in semi-public oratories all divine services and functions except those not permitted by the rubrics, it seems reasonable to conclude that the pastor may for a serious reason baptize in such an oratory that is within his parish. We believe that this is not against the spirit of the Code, which in Canon 775 directs that, if the one to be baptized cannot for reason of the distance or other circumstances be baptized in his parish church or in another church which has the right to administer baptism, solemn baptism can and

should be conferred by the pastor in the nearest church or public oratory located within the limits of his parish, though that church or oratory has no baptismal font. Now, in the United States we have hardly anywhere another church or public oratory within the limits of a parish, but we have the semi-public oratories especially in hospitals, which practically are accessible to all who wish to attend services there, and these chapels partake to a great extent in the nature of a public oratory.

The chaplain has no right to baptize, unless an infant is in danger of death. From the Canon we quoted it is apparent that the pastor has a right to baptize in another church or public oratory located within his parish, if there is difficulty or delay for baptism to be administered in his parish church. The only difficulty is concerning the fact that the chapel in a hospital is not technically a public oratory.

OBLIGATION OF PASTORS TO HEAR CONFESSIONS

Question: I would like to know by what authority any pastor is excused from hearing confessions. There are three priests in our parish, two assistants and the pastor. The confessions are extremely heavy. On every confession day the pastor has something else to do; yet on other days he goes out "socially." I have searched everywhere to find some law to justify him, but there is none. How can he in conscience do it?

SACERDOS.

Answer: It is evident from the laws of the Code that the pastor is first and foremost obliged to do all that is required for the spiritual welfare of his parishioners. The administration of the Sacraments, and especially of the Sacraments of Penance and the Holy Eucharist, are the most important duties of the pastor. The pastor is supposed to do that work himself, and he is not to have assistant priests, unless, as Canon 476 states, the Ordinary judges that the pastor for reason of the multitude of people or other causes cannot alone take proper care of the souls entrusted to him. Again, Canon 467 prescribes: "The pastor must (*debet*) hold divine services, and administer the Sacraments to the faithful whenever they legitimately request them." There is no need of discussing this matter at length, for it is too evident that the pastor is the first who is bound to hear confessions, while the assistant priest or priests are to help him. In all parish work the duties are to be divided *ex æquo et bono*, as the *Instructio Pastoralis Eystettiensis*

(624) puts it. The Code of Canon Law regards the neglect of the pastoral duties as a very serious matter, and authorizes the Bishop to deprive a pastor of his parish for that reason, if after two admonitions he does not attend to such serious duties as the administration of the Sacrament of Penance or other parish duties (cfr. Canons 2182-2185). Nobody in the Catholic Church is to hold a benefice or position from which he derives his maintenance, unless he in person attends to the duties of the benefice or office, for the emolument of a benefice or position is given only because of the duties attached to it.

TERM OF OFFICE OF LOCAL SUPERIORS IN RELIGIOUS HOUSES

Question: IN THE HOMILETIC AND PASTORAL REVIEW of January, 1925, is quoted an interpretation of Canon 505 by the Sacred Congregation for Religious, February 1, 1924, to the effect that superiors of branch houses do not come under that Canon.

Now, may a superior of a parochial school mission house of three Sisters, who reside for ten months of the year and return for the other two months to the mother-house, hold office as long as her superior (General or Provincial) does not recall her? If not, would the appointment of another Sister of the little mission for three years and the reappointment of the first after the term of three years be in fraud of law?

PASTOR.

Answer: The declaration referred to by our correspondent did say that Canon 505, defining six years as the maximum term of office that can be held by any local superior, does not apply to the *domus filiales* of the mother-house, because such houses do not have a local superior properly so called, but are managed by a delegate of the superioress of the mother-house. Since it is impossible to tell which house is merely a branch-house of the mother-house, and which is an ordinary kind of a religious house or community as an ecclesiastical legal body (though subordinate to the legal body of the whole Congregation of Sisters), the Holy See requested the religious communities on the revision of their Constitutions to make them conform to the Code of Canon Law, and to state which houses are to be considered merely as a dependency of the mother-house and not a separate religious foundation. If this was not done in the revision of the Constitutions, it seems that it can and should be done in the Chapter when affairs touching the whole religious Congregation are transacted.

There seems to be no need of changing the superiors in these

small communities which can very properly be considered a dependency of the mother-house, for they hardly deserve the name of an ordinary religious community as a separate unit of the religious Congregation. However, it is very important that the governing board, the superior of the Congregation and her council, should consider well the character of the Sister whom they leave for many years in charge of these small communities. They must be exceptionally good persons who really make life pleasant for the Sisters over whom they have charge, who gladly allow them what they reasonably have a right to ask for, and who will first of all consider the Sisters before looking to their own convenience. This is evidently more important for a happy and good religious life in small communities than in large ones.

The reappointment of a local superior to the same house, after she has been out of office for a term, is absolutely within the law, and cannot be called defrauding the law. Some canonists go so far as to say that even the shortest intervening term (*e.g.*, where a superior dies, or is removed, or resigns) in the first year of office, suffices for the reappointment of the former superior (cfr. Fanfani, *De Iure Religiosorum*, Rome, 1925, n. 50).

CONCERNING SUBDELEGATION TO WITNESS MARRIAGES

Communication: In the September issue of this year, p. 1326, the answer to the question on the authority of subdelegating by Ordinary, pastor, assistant and other priests to witness marriages is incomplete, inasmuch as it fails to take notice of an answer of the Committee for the Authentic Interpretation of the Code, December 28, 1927 (*Acta Ap. Sedis*, XX, 61). You state: "The Holy See has not explicitly decided the question of subdelegation." The latest answer does settle the question. The priest who is delegated can subdelegate in individual cases for which he was delegated; he who was delegated for a single case can subdelegate, if such permission is explicitly granted to him. See likewise *Linzer Quartalschrift*, 81st year, 2nd issue of 1928, p. 376, by Prof. Dr. Haring. The answer given by the Committee that the New Code is not simply to override past Canon Law but to follow its trail, unless it explicitly corrects the former law (cfr. Canon 6), is important for canonical legislation.

SACERDOS.

Answer: We had reported the Declaration of the Committee referred to by our correspondent in the April issue of THE HOMILETIC AND PASTORAL REVIEW (1928), p. 768, but had lost sight of it in the answer to the question in the September issue. We thank our correspondent for drawing our attention to the oversight. For the rest, the declaration of the Committee merely con-

firms what most canonists had held before the declaration was issued, namely, that an assistant priest who has been generally delegated either by the Ordinary (usually through diocesan statute) or by the pastor (where the diocese has no such statute) to witness all marriages in the parish where the priest is assigned as regular assistant, and that a priest who is delegated by the pastor or the Ordinary to witness an individual marriage with authority to subdelegate another priest to witness the marriage, can subdelegate another priest. That should have been understood from the general principles of the Code (and of the former Canon Law) on delegated jurisdiction. The reason why some canonists hesitated to apply the rules on delegated jurisdiction to the witnessing of marriages was because witnessing of marriages is not properly an act of ecclesiastical jurisdiction, but entails something of the nature of the authority of a Notary Public.

READING OF EPISTLE AND GOSPEL IN THE VERNACULAR DURING MASS

Question: A priest reads the Epistle and Gospel on Sundays in the vernacular, and, when there is a word or a sentence hard to understand, he interrupts the reading to give an explanation in a few words and continues the reading. The pastor of the neighboring parish, discussing the matter with this priest, severely criticized him for thus interpolating the sacred text, and told him that this manner of reading the Sacred Scriptures in public was forbidden by the Church. Is there such a prohibition?

READER.

Answer: We do not know of any direct prohibition of the Church against this manner of reading the Epistle and the Gospel, though we have made a reasonable effort to ascertain whether there is some Decree of the Holy See in this matter. If any of our readers know of such a decree, we shall be thankful for the communication and gladly publish it. Apart from any special prohibition, it seems that the interpolations are not permissible, because the Word of God should not be mixed up with the word of man. We read in the early history of the Church that the sacred text was so much respected that it was considered a great offence on the part of the priest when preaching to deviate in the least from the exact wording of the biblical text in his quotations from the Sacred Scriptures. There is no need of interrupting the sacred text, for the reading of it does not take long, and, if the priest

wishes to make clear some words or some figure of speech in the text, he can easily do so after the reading.

MASS STIPEND BELONGS TO CELEBRANT OF MASS

Question: In our parish we have many High Masses, about four a week, and the stipend is \$10.00. According to a rule of the pastor, the priest who sings the Mass receives \$3.00, the organist \$4.00, the rest goes to the church fund. Can a Mass stipend be thus divided? Again, sometimes the person who requests the celebration of a High Mass gives a considerably larger offering than the statutory \$10.00; the priest, however, who sings the High Mass gets only \$3.00. What is the law about such offerings?

VICARIUS COOPERATOR.

Answer: The Canon Law rules on Mass stipends are plain enough, and all that is needed is that the diocese determine the details as to the amount of the offering to be made for the various Masses. Once that is done, the rule of Canon Law is clear—that the stipend fixed and given goes to the priest who celebrates the Mass. The payment for the organist, singers, or any other expenses should not be mixed up with the priest's stipend, and the people ought to know what offering is to be made for the respective services of the priest and of the organist and choir. It is very likely impossible to fix the remuneration of the organist and singers by a general statute for all the churches of the diocese because of the greatly varying circumstances in the various parishes, but the stipend for the priest could be fixed and the other be left to the arrangement between the people and the pastor and organist in the different parishes. If an offering larger than the statutory one is made by someone who asks for a Mass, the larger offering belongs to the priest who says the Mass. The only exception from this rule is the case in which the excess of the ordinary offering is made for personal reasons—*e. g.*, because the priest to whom the offering is made is a friend, a relation, etc., of the person making the offering. What is over and above the ordinary stipend has the nature of a personal donation, and therefore belongs to that priest who received the donation, no matter who says the Mass (cfr. Canon 840).

THE POSSESSIVE CASE IN NAMES OF CATHOLIC CHURCHES, SCHOOLS, HOSPITALS, ETC.

Question: Which is the more Catholic and the more correct—St. Patrick Church, St. John Hospital, St. George School, or St. Patrick's Church, St. John's

Hospital, St. George's School? Personally I think that our churches, schools, and hospitals are not only named for a particular Saint, but are also placed under the Saint's patronage, and in a certain sense may be considered his property or possession. Of course, secular institutions do not use the 's—*e.g.*, Murphy Hospital. In Latin the genitive is used, and is not the 's the more Catholic?

SOGARTH.

Answer: The Saint in whose honor a church has been solemnly blessed or consecrated, is called in the language of the sacred liturgy the "Titularis"—that is to say, the holder of the title or ownership. The Latin term "titulus" stood for ownership, and in that sense it has been taken into the English legal terminology, where to hold title to real estate means to have the ownership. We may say that in a spiritual sense the Saint in whose honor a church is blessed or dedicated, is put as owner and guardian of the sacred edifice. It is, therefore, very appropriate to use the possessive case with the title of our churches and other ecclesiastical institutions. With the Catholic Church the name of the church is not merely a compound noun, but indicates in a certain sense possession of it by the Saint whose name it bears. The Catholic Church has been established long enough in England and other English-speaking countries to have the right to get its own usages in ecclesiastical terminology recognized.

WEARING OF HEAD COVERING BY MEN IN CHURCH FUNCTIONS

Question: I observed at a recent funeral that a certain Catholic organization or body of Catholic men in dress suits wore their hats during Mass even at the consecration. Who gave them that privilege?

SOGARTH.

Answer: There are regulations in the sacred liturgy as to the head covering of bishops and priests in the sacred functions, but we have no books on hand which deal with the attendance at Mass of soldiers or other uniformed bodies of men. In the camp during the World War our men took off their hats or caps—at least in the one where the writer served as chaplain. It is generally considered a mark of respect in the Western civilization to uncover the head, and the only exception we know of in reference to sacred functions is the case when military men are ordered to stand at attention. Whether a body of civilian uniformed men, who do not sit in the pews of the church but stand at attention during Holy Mass or at other church functions should wear their hats or caps, we cannot say with certainty, but it seems to look improper for a body of men

in some sort of uniform to stand at attention with heads uncovered. There is a spiritual signification in the attitude of a body of men standing at attention, with heads covered and ready to do the Master's bidding.

CONCERNING THE INDULT DISPENSING WORKING PEOPLE
FROM ABSTINENCE

Question: Does the special Indult to the Bishops of the United States in favor of working people and all members of their families refer to abstinence only or to fast and abstinence? Are the people permitted to eat meat once a day only on the days on which they are dispensed? Are priests included under the heading of working people? Is the ordinary work of a priest a sufficient reason for claiming exemption from the law of fast and abstinence?

SUBSCRIBER.

Answer: It is certain from the wording of the indult that it refers to abstinence from flesh meat only, not to the fast. Persons who are not obliged to fast, and who by the indult for working people are dispensed from the abstinence, may eat flesh meat more than once a day, provided the Bishop in the annual publication of the Indult does not explicitly restrict the dispensation to the eating of flesh meat once a day only. The reason for the exception is that the Indult does not directly dispense the working people, but the bishop receives by the Indult authority to dispense the working people, and, if the bishop wants to restrict it to eating meat once a day only, he can do so. However, since the Holy See answered the Bishop of Buffalo that it is not expedient to make that restriction, one may interpret the dispensation by the Bishop in the sense that he dispenses those obliged to fast from the obligation to eat meat once a day only, and allows others to eat meat generally, unless he explicitly restricts it to once a day only for all. On days on which fast only is prescribed by the Code of Canon Law (on all week days of Lent with the exception of Ash Wednesday, Wednesdays and Fridays and the Ember Saturday), the Holy See declared that people who are not obliged to fast for reason of age, work, or poor health, may eat meat several times a day (October 17, 1923).

As to priests, it is certain that they are not included under the Workingmen's Indult, for according to the common and accepted interpretation the Indult was given in favor of people who do manual

work of a laborious character. The ordinary work of a priest can in our judgment not be considered a sufficient reason to exempt him from the laws of fast and abstinence. There may be occasions and circumstances when his work becomes unusually difficult and fatiguing, in which cases he should use his own judgment as to being excused from fast and perhaps from abstinence also. On Saturdays which are fast days (Saturdays in Lent and Ember Saturdays), when the priest has very hard work on the following Sunday morning and a long fast until noon or later, it is reasonable to hold himself excused from the fast on Saturday evening; he may eat a full meal, nor is he obliged for the purpose of keeping the fast to take the light lunch (about eight ounces) at noon and the full meal at night.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Intermarriage of Half-Brother and Half-Sister

By DOMINIC PRUEMMER, O.P., S.T.D.

Case—Saul, a medical doctor, had illicit intercourse with a married woman, who in due time gave birth to a daughter. This child was unhesitatingly considered by the doctor to be his own offspring, though the woman's husband knew nothing of the whole matter. Some time after Dr. Saul went to reside elsewhere; but after the lapse of many years his son returned to the place where the girl, now grown to a marriageable age, was still living. Having made her acquaintance, young Mr. Saul announced to his father by letter his intention of marrying her. On reading the girl's name, the terrified father at once replied forbidding the intended marriage, but his orders were unheeded and the ceremony proceeded with.

Two priests discussed the case at the presbytery. One held that the marriage is valid, even if the bride is really the doctor's daughter, and consequently half-sister to the bridegroom. He argues that, as neither of the parties to the marriage (bride or bridegroom) knows anything of their close blood-relationship, the principle holds: "*Melior est conditio possidentis.*" His colleague agrees, but insists that, as the doctor is fully persuaded that the bride is his own daughter, the state of the case should be communicated to her and to her partner, and the marriage be treated as doubtful because of the relationship. The Church, he adds, can dissolve the marriage, for nothing but a certainly valid contract is ratified by God, and therefore irrevocable according to the teaching of our Lord.

(1) What is to be thought of the whole matter?

(2) Can the Church annul a marriage which is doubtful for any reason whatsoever?

Solution—The case above stated recalls to mind one met by a famous preacher in the course of a clerical retreat he was conducting. One of the priests who was making the retreat, a man in middle life and evidently in deep distress of mind, came to him and with tears in his eyes said: "Father, your telling discourses, instinct with the love of God, have profoundly moved me. I should like to unburden my conscience to you, but I fear you have not faculties ample enough to deal with a case so extraordinary as mine is, and to help me out of the sad plight in which I find myself." The preacher answered him shortly: "I have more power than you can have need

of. Say out straight what is your trouble." Thereupon the penitent sobbingly declared: "For many years past I have had no peace of conscience. On the very evening of my first Holy Mass, my mother came to me and said: 'Ah, my son, after all you are now a priest! I had always thought it impossible. I must confess to you something which has long lain as a burning coal on my conscience. Many years ago when your father was away from home on a journey, in a moment of weakness I committed adultery, and you, my son, are the child of that sin.' This startling revelation, as you may imagine, fairly shattered me. Nevertheless, to this day, partly through shame and partly out of regard for the good name of my mother since deceased, I have never had the courage to speak a word to another on the subject. I am, therefore, a child of adultery, consequently irregular, and all my priestly acts have been so many grievous sacrileges." When the penitent had finished, the confessor bluntly retorted: "You are no more irregular than I am, and I need no special faculties to absolve you, provided you are truly sorry for having so long performed your priestly offices in the state you are in, without seeking a solution of your difficulties from someone competent to advise you in the matter. Whether you are really the offspring of your mother's adultery or not, is known to God alone. In the eyes of the Church you most certainly are not. By the Church you are held to be the legitimate son of your father in virtue of the principle: '*Pater is est quem justæ nuptiæ demonstrant, nisi evidentibus argumentis contrarium constat*' (Canon 1115). The testimony of your mother is no certain proof to the contrary. Mistakes may easily occur in such matters. Since your mother is no longer living, you can make no further inquiries on the subject without defaming her and yourself—a thing which is neither necessary nor lawful. Confess, therefore, now, and make contrition for all your sins. I will then absolve you, and your conscience may be at peace for the future."

THE PRINCIPLE INVOLVED—ITS IMPORTANCE

I have brought forward this case in order to illustrate the practical importance of the principle of law therein enunciated. It is not a new one, for it is already found in the Digest of the fifth century (L. V., D. II, 4). It is there set down without restriction: "*Pater*

est quem nuptiæ demonstrant.” The New Code, on the contrary, subjoins the restriction: “nisi evidentibus argumentis contrarium probetur.” If, for example, the husband and wife have lived apart for a year without conjugal intercourse and the wife nevertheless gives birth to a child, the child thus born is certainly illegitimate, not only in the eyes of the Church, but equally so in the eyes of the civil law, provided the facts are duly ascertained.

APPLICATION OF THE PRINCIPLE TO THE CASE STATED

In the case at present under consideration, the physician affirms his positive conviction that the bride is his daughter, but this is not an *argumentum evidens* for the illegitimacy of the girl. How, for instance, does the doctor know but that the mother might have had carnal intercourse at the time with others than himself? If the case were absolutely clear, it could hardly have entirely escaped the notice of the betrayed husband. As the matter now stands, the bride is canonically a legitimate child. Her marriage, therefore, with the physician's son cannot be regarded as certainly invalid in canon law. The common teaching of canonists on the subject is thus accurately stated by Felix Capello, S.J. (“De Matr.,” n. 747): “Maritus semper præsumitur pater natorum ex uxore, donec constet ipsum cum ea rem non habuisse durante toto tempore utili ad conceptionem, puta si constat tempore conceptionis fuisse absentem vel impotentem aut dissolutam fuisse vitam conjugalem a plus quam decem mensibus ante nativitatem. Id valet, etiamsi mulier confiteatur adulterium et jurejurando affirmat ex alio prolem suscepisse, imo licet adulter id ipsum confirmet.” Therefore, the sworn declaration of the mother, even when corroborated by the guilty partner, is not sufficient to prove the illegitimacy of a child. It follows that the preacher's decision in the case above described was perfectly sound, and that the marriage in the case now under consideration must be regarded provisionally as valid in canon law.

FURTHER INQUIRY ADVISABLE

Nevertheless, I am of opinion that further inquiries should be made into the truth of the physician's statement. So long as no decisive evidence is discovered to confirm his allegation, the married couple may be allowed to continue undisturbed the conjugal life.

This is not contrary to what is read in the Code (Canon 1076, §3): “nunquam matrimonium permittatur, si quod subsit dubium, num partes sint consanguineæ in aliquo gradu lineæ rectæ aut in primo gradu lineæ collateralis.” The word employed by the Code (*permittatur*) can of course, of itself, be understood to apply either to a marriage already concluded or to contemplated marriage. I believe that the latter is alone meant in the Canon just quoted. In the case of a contemplated marriage, if a well-grounded doubt subsists as to whether the contracting parties are related by blood in the direct line or in the first degree in the collateral line, a dispensation to marry is not granted. And reasonably so, for, if later on the doubt should become a certainty, the consequences would be too serious. But if, in the case of a marriage already contracted, a doubt should arise as to whether or not the parties were related collaterally in the first degree, the principle enunciated in Canon 1014 holds good: “Matrimonium gaudet favore juris; quare in dubio standum est pro valore matrimonii, donec contrarium probetur, salvo præscripto c. 1127.” The restriction made in the concluding clause only refers to a doubtful application of the so-called Pauline Privilege. In the present case, therefore, the maxim, “Standum est pro valore matrimonii,” is to be followed. Consequently, the married couple may continue undisturbed their conjugal intercourse.

SHOULD ON INQUIRY THE PHYSICIAN'S STATEMENT PROVE TRUE

But what course is to be followed if the inquiries lead to a moral certainty that the married couple are really half-brother and half-sister? In this case it must first of all be ascertained whether the truth is still secret and unsuspected by either or both of the married couple, and whether there is any serious likelihood of its being divulged before long. If both parties are still in good faith, and the truth is not likely to become known, it is advisable to leave them in their good faith because of the grave moral dangers a separation would inevitably entail. The supposed marriage is, of course, invalid, and the conjugal intercourse a material sin; but is it not better, for grave reasons, to permit material sins and thereby avoid formal sins? For obvious reasons, it is inadvisable to make known the truth to the parties and to impose on them the strict obligation of living together, not as married persons, but merely as brother and sister.

For greater security the case might be submitted under fictitious names (if this course is possible without prejudice to the seal of confession) to a higher tribunal—for example, to the Bishop or to the Sacred Penitentiary. An instance has come to the present writer's knowledge where a marriage already consummated was subsequently found to be invalid by reason of an impediment not liable to dispensation. The case being referred to the Sacred Penitentiary, the answer was: "Putativi conjuges sunt relinquendi in bona fide." It is moreover not inconceivable that, in a case of the present kind, the Penitentiary might grant a *dispensatio simplex* or a *sanatio in radice*, for the impediment of consanguinity involved is probably only ecclesiastical and not of the natural law. Benedict XIV says: "Non convenit inter theologos, an matrimonium inter fratrem et sororem jure naturali, divino vel humano prohibeatur; certe S. Thomas, Gonzalez, Pontius, Parisius et Aversa solam juris positivi prohibitionem agnoscunt" (Ep. "Æstas anni," n. XIII, October 11, 1757). A number of authorities, it is true (cfr., amongst moderns, especially Wernz-Vidal, "Jus matr.," n. 348), hold that the impediment is one of natural law and not subject to dispensation; but their opinion is certainly not more probable than the other. In any case, the Penitentiary is sure to give a prudent solution of the difficulties involved.

The question still remains: What course is to be followed if the married couple are no longer in good faith, or if the true state of things is already known to the public? In this case there is no other alternative but to insist on the parties separating, for the Church would certainly not grant a dispensation in the circumstances, nor would the civil authorities be likely to tolerate the cohabitation as husband and wife of persons so situated, seeing that according to the Civil Code marriages between brothers and sisters and between step-brothers and step-sisters are equally invalid (cfr., for instance, the German Civil Code, § 1810; the Swiss, a. 100; the Napoleon Code, aa. 161 sqq.).

CONCLUSION

From what precedes, it is easy to gather what is to be thought of the clerical views recorded at the beginning of this article. The first and second are entirely mistaken, for, if the contracting parties

are really half-brother and half-sister, the marriage was certainly invalid, and no amount of "good faith" on their part can make it otherwise. The juridical dictum, "*Melior est conditio possidentis*," is inapplicable, for all invalidating matrimonial impediments are "*leges irritantes*," and as such fall under Canon 16, § 1, of the Code: "*Nulla ignorantia legum irritantium aut inhabilitantium ab iisdem excusat, nisi aliud expresse dicatur*."

The question, "Can the Church dissolve marriages which are doubtful for any reason whatsoever?" is answered by the Code itself in Canon 1014, already reproduced. The answer, therefore, is in the negative, with the sole exception of a marriage involving a doubtful application of the Pauline Privilege.

ROMAN DOCUMENTS

ENCYCLICAL OF HIS HOLINESS, POPE PIUS XI, ON THE PROMOTION OF ORIENTAL STUDIES

The Holy Father observes that nobody who knows the annals of the Church is ignorant of the efforts which the Popes have made in the past centuries to promote among the faithful, and especially among the priests, diligent study and a profounder knowledge of things Oriental. For the Supreme Pontiffs knew that many of the former evils and the lamentable schism which tore from Christian unity so many nations and flourishing churches were largely due to lack of understanding and appreciation between the people of the West and the Orient and to preconceived notions, all of which caused the long-standing estrangement. This state of affairs cannot be remedied unless the impediments are removed.

To recall only a few instances in history where the Roman Pontiffs showed their solicitude and consideration for the Orientals, one has only to remember how Pope Hadrian II honored Sts. Cyril and Methodius, the apostles of the Slavs, how legates were sent by the Supreme Pontiff to the Eighth Œcumenical Council at Constantinople, how the Popes arranged for conventions between representatives of the Western Church and the Schismatic Oriental Church—e.g., at Bari where St. Anselm, Archbishop of Canterbury, made a wonderful impression on all assembled by his learning and the sanctity of his life; at Lyons whereto Pope Gregory X invited the two great lights of the Church, St. Thomas Aquinas and St. Bonaventure; at Ferrara and Florence where the two great men, Bessarion of Nicea and Isidore of Kiev, made such an impression that it seemed the unity between the Church of the West and the Orient would be reestablished.

Moreover, the Holy See has sent to the Orient religious men, especially from among the sons of St. Francis of Assisi and St. Dominic, who with the greatest sacrifices brought religion and civilization to the countries groaning under the yoke of the Tartars and the Turks. In the schools in Europe the Holy See encouraged the study of Oriental languages, and men like the Dominican Humbert de Romanis and the Franciscans' Roger Bacon and Raymond Lullus did much

towards the study of the Oriental languages for the purpose of better understanding and approaching the nations of the Orient.

Pope Clement V, in the Council of Vienne, decreed that at the Roman Curia, at the Universities of Paris, Oxford, Bologna and Salamanca there were to be two professors in each of the following languages, Hebrew, Greek, Arabic and Chaldaic, who should train men in these languages so that they might successfully propagate the Faith among the peoples of these languages. Then the Holy Father continues to narrate what has been done for the Orientals by the Popes in recent times, from Pope Gregory XVI to his predecessor, Pope Benedict XV, who established the Sacred Congregation for the Oriental Church and a special school at Rome for the Orientals; Pope Pius XI transferred the seat of this school to the Biblical Institute and put the Jesuit Order in charge of the Oriental Institute September 14, 1922. In the last six years the school has progressed very satisfactorily, and the Holy Father thanks the bishops and the heads of religious organizations who have so generously responded to his appeal and sent student priests to the Oriental Institute. Through the liberality of a certain bishop and a man from the United States of America it has been possible to provide a place of its own for the Oriental Institute at St. Mary Major.

In the Oriental Institute the students are to be taught the dogmatic theology of the Schismatic Church, the Oriental Fathers, the history, liturgy, archeology of the Oriental Church and whatever there is of importance in the Byzantine and Islamitic studies (Encyclical of Pope Pius XI, September 8, 1928; *Acta Ap. Sedis*, XX, 277.)

THE HOLY FATHER CONGRATULATES HIS EMINENCE, CARDINAL
DOUGHERTY, ON THE TWENTY-FIFTH ANNIVERSARY
OF HIS ELEVATION TO THE EPISCOPATE

The Supreme Pontiff briefly sums up the good work done by His Eminence during the twenty-five years of his episcopate, and says that in every diocese which the Holy See entrusted to him he has guided the people like the Good Shepherd more by his good example than by the use of authority. Above all, he has been one heart and soul with the Vicar of Christ, putting into practice all the instructions of the Holy See and coöperating zealously with whatever the Holy Father desired to be done. He has helped the propagation of the

faith; appealing to the generosity of the American people, he has effectively urged them to come to the aid of calamity stricken people and to help the Father of Christendom in his necessities for the welfare of the Church. Besides these activities, he has been untiring in his care for the education of the clergy of his archdiocese, and has recently completed a magnificent home for the minor seminary, which is to be dedicated by the Apostolic Delegate on the very day of the twenty-fifth anniversary of his episcopal consecration. The Holy Father wishes him many more years of continued fruitful labor in the vineyard of the Lord, gives him the Apostolic blessing and authorizes him to give the same with a plenary indulgence (under the usual conditions) to all who assist at the celebration of the anniversary (Letter of His Holiness, Pope Pius XI, May 12, 1928; *Acta Ap. Sedis*, XX, 291).

PONTIFICAL APPOINTMENTS

The Most Rev. Richard Downey has been appointed Archbishop of Liverpool; Rt. Rev. William M. Duke has been appointed Coadjutor with the right of succession to the Most Rev. Timothy Casey, Archbishop of Vancouver.

The following have been made Domestic Prelates to His Holiness: the Rt. Rev. Msgri. James F. Horsburgh, William A. Cummings, Peter F. Shewbridge, Joseph G. Mielcarek, William F. Cahill (Archdiocese of Chicago). Rt. Rev. Msgr. Thomas F. Quinn (Archdiocese of Chicago) has been made Honorary Chamberlain to His Holiness.

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of December

FIRST SUNDAY OF ADVENT

Preparation for Christ's Coming

By A. E. MULLANY, O.S.B.

"The Word was made flesh" (John, i. 14).

- SYNOPSIS: I. *To prepare well for Christmas, we must realize what this great feast means.*
II. *Who was the "Word"?*
III. *What does the Incarnation imply?*
IV. *How we must prepare.*

In order to prepare well for the coming feast of Christmas, my dear Brethern, it is necessary for us to know what this great feast means. Everyone, of course, knows what Christmas is. Everyone knows that this day is the anniversary of the birth of Our Saviour Jesus Christ in the stable at Bethlehem. We learned all that years ago; but how few those are who really understand the meaning of the words of St. John's Gospel: "The Word was made flesh, and dwelt amongst us"! Time has made us accustomed and used to Christmas, and, though we refer to it as the birthday of Our Lord, we rarely take the trouble to ponder over the matter further. The great truth, "God the Son became man," falls glibly from our lips, but in our hearts it is little understood, little realized.

This is the mystery of the Incarnation—the great incomprehensible mystery, perhaps the greatest of all mysteries. No one can ever hope fully to understand this mystery of condescension, this mystery of humility. But, while no human being can ever comprehend this mystery, for it is quite beyond the scope of our natural powers, by thought and daily meditation we can approach nearer, see yet more clearly and read a little deeper into the mystery of Our Saviour's love.

As we approach Christmas, it is necessary for us to prepare our hearts for this great feast, for Christmas will mean just as much to

us as, and no more than the intensity of our preparation for it. Therefore, for a few minutes today let us try and see what Christmas really is, so that when it comes it may find us well prepared.

WHO WAS THE "WORD"?

"The Word was made flesh and dwelt amongst us." The "Word" is the Second Person of the Blessed Trinity, God the Son—God Himself. The Word is God, then, who became man on that first Christmas night. That is what we must try to understand; that is what we must try to realize.

It is difficult for us to form any idea of God, for He is so far above us in every way. The Catechism tells us that God is a Supreme Spirit, who alone exists of Himself, and is infinite in all His perfections. He is supreme—that is to say, He is above all others, no one is His equal. He surpasses every creature, every being. He alone exists of Himself. We and everything else were made by God; but God was not made. He does not owe His existence to anyone. He depends on no one for His continuing to exist. He always was and always will be. He is eternal. God is infinite in all His perfections. There is no limit to them. You know that there is a limit to the strength of the strongest man; that there is a limit to human beauty, to human happiness. Time and age will work their way; beauty will fade, and earthly happiness will come to an end. But with God it is not so. His might and His power have no limits, for He is all-powerful. His Glory, His majesty, His beauty, His purity exist unchanged in their absolute perfection for ever and ever. Nothing can weaken His power; nothing can dim His beauty; nothing can sully His purity. God is a Being by Himself, infinite, wonderful, far surpassing the thoughts and imaginations of man. His knowledge is unbounded. He knows all things, and understands them, for He made all things. Nothing is hidden from Him; but He sees all clearly, the past, the present, and the future. He does not need that anyone should counsel and advise Him, for all the vast problems of the world are to Him an open book. He has no need of ministers to carry out His wishes, for with Him to wish is to fulfill. This is but a faint picture of Almighty God. Human mind cannot penetrate the secrets of His greatness, of His wisdom, of His

knowledge. We can only stand and admire the wonderful perfections of God.

WHAT DOES THE INCARNATION IMPLY?

Now, my dear Brethren, it is this same God who became man, this same Supreme Being who was born in the stable of Bethlehem; for God the Son is God, equal in all things to God the Father, and to God the Holy Ghost. He is God and has the nature of God. When He became man, He did not cease to be God, but He took to Himself another nature also—the nature of man. Man's nature consists in having a body and soul, and these the Second Person of the Blessed Trinity assumed to Himself, so that in the one Person of Jesus Christ there were two natures. Jesus Christ, then, is truly God and man.

It is impossible for us to appreciate the greatness of God's condescension in thus clothing Himself with our human nature. The difference between God and man, between the Creator and the creature, is too vast for our human understanding. We have a very great respect for our own nature. We are great admirers of man. We see the wonders which man has performed in this world, and we admire the power of man's intellect which planned such vast enterprises, and the skill of man's hand that accomplished them. But, with all his powers, man is but as nothing compared to God. By thinking well on this point, we shall be able to grasp a little the wonderful condescension of the Incarnation of the Second Person of the Blessed Trinity.

It means that the Omnipotent God became a weak babe in the stable at Bethlehem, unable to do anything for Himself, helpless, dependent on others for the daily necessities of life. What is more helpless than a baby? Yet, that little child in the manger, so small, so weak, so cold, is the very Son of God. The Infinite in glory and majesty is homeless. The infinite glory of the kingdom of heaven He has put aside, and now He lies in a poor, rude, rough uncomfortable stable. Instead of angels ministering to and adoring Him, He has but His own Blessed Mother, St. Joseph, and the beasts of the earth.

The Infinite in holiness—He whom no spot or stain of sin could touch—is born into this world of sinners. The Infinite in happiness

dwells amid snow and misery in this vale of tears. The Infinite in wealth is become the poorest of the poor, an outcast, without a home, without comfort, with but a few humble clothes to cover Him and to warm Him, wanting the very necessities of life. The Infinite God has put on humanity with all its weaknesses and imperfections, its limitations and sufferings. This is the mystery of the Divine condescension. This is the mystery we commemorate on Christmas Day, when God the Son become man.

HOW WE MUST PREPARE

It is this thought, my dear Brethren, that I would ask you to think well upon during this time of Advent. Our appreciation of this mystery depends on how much we understand it, and how far we realize all it means. This time of Advent is the appointed time for our preparation for the great feast of Christmas. Surely, it is a memorable day, the day on which our Salvation was begun. Surely, it is the day which all the world should celebrate with joy and thanksgiving. To do this well we must prepare. Just as people are even now making their preparations to enjoy the worldly part of this festival, so we in like manner should prepare ourselves for this spiritual coming of Jesus Christ. The graces to be obtained on the birthday of our Saviour are both numerous and great; but we shall benefit by them only in proportion to our preparation. Jesus Christ will give, and give abundantly; but we must be prepared to receive. Our hearts must be ready, and our souls must be free from sin that His grace may find room in them. We must adorn our souls with virtue. We must make all ready for His coming. Therefore, our thoughts must be centered upon the Incarnation. During our prayers, during Mass, during our devotions, our minds should contemplate this great and wonderful mystery. We should, if possible, frequently say the first and third Joyful Mysteries of the Holy Rosary, the Annunciation and the Nativity, so that by frequent use of these thoughts we may prepare ourselves well and fittingly for the great feast of Christmas.

It was said of the Jews of old that "He came unto His own, and His own received Him not." Let not those words be said of us. We are His own. He was born in the stable at Bethlehem for us. When He comes, let Him find us at least ready to receive Him, ready

to welcome Him, that He may come to us and dwell with us, and bring to us His graces, especially the grace to enable us to do what He wishes to do—to live good and holy lives here on earth, and to reign with Him for ever in His kingdom of heaven.

SECOND SUNDAY OF ADVENT

The Baptist's Question

By P. M. NORTHCOTE

"Art thou he that art to come, or look we for another?" (Matt., xi. 3).

- SYNOPSIS: (1) *The Baptist's Question.*
(2) *The Same Question To-day.*
(3) *The Same Answer.*
(4) *Conclusion.*

Unique in the history of the human race stands the majestic figure of the Baptist. Austere and unflinching like his great prototype, the prophet of Carmel—few indeed appeal to the imagination like this gaunt, sun-tanned figure in his robe of camel's hair, with unkempt locks and deep lustrous eyes, the last and greatest of those wonderful men who stand forth gigantic in the pages of pre-Christian history.

He possessed that characteristic peculiar to dominant and forceful personalities, the power to attract and to sway the men of lesser mold who surrounded him. But he used his gift not as most leaders do to employ others in pursuit of their own ends: his one object was to fit them to be the followers and disciples of Him whose forerunner he was.

We know not the exact spot where he stood by the deep and rapid stream of the Jordan River, which traces a ribbon of green down the center of that prodigious valley, the deepest cleft on the surface of the globe, where the sun focussed by the hills on either side strikes down with an awful power. Somewhere on those banks he stood when the Redeemer approached, whom he pointed out to the crowd as the Lamb of God who taketh away the sins of the world. That gives the keynote of his whole life. Not for himself but for another and a greater did he use the enormous

powers wherewith God had endowed him—a model for Christ's ambassadors for all time to come.

Now he sends some of his disciples to Christ with the question: "Art thou he that art to come, or look we for another?" Can we think that he himself, oppressed by the gloom of the dungeon, faltered in his faith? Hardly! He had been sanctified in his mother's womb; he was untainted by actual sin; he had been granted illuminations such as had been granted to no prophet before him; he had pointed out the Lamb of God to the assembled multitude, and had seen at Christ's baptism the Holy Ghost descend upon Jesus; he had heard the voice of the Eternal Father: "This is My beloved Son, in whom I am well pleased." To doubt were impossible for John the Baptist.

It was indeed an action wholly in keeping with his mission. Some of his disciples, as we know, despite his exhortations clung to him with a fanatical loyalty. He would wean them of this; he knew that death was near at hand, and the time short. What better way than to refer them to Jesus Himself? Our Saviour's answer was to point to the testimony of His miracles as proof positive that He and none other was the expected of the Gentiles; the teacher and redeemer of mankind.

THE SAME QUESTION TODAY

Th query of the Baptist is most applicable to these days in which we live. The revolt of the sixteenth century introduced the principle of private judgment in matters of faith. That principle is even now being worked out to its ultimate and inevitable conclusion. Men at once began to differ as to what was indeed the true teaching of Christ: the dry-rot had set in, and nothing now could stop its spreading; disintegration went on apace; the faith was more and more whittled away; confusion grew continually worse confounded. Then men turned and regarded the welter with a bitter laugh. If this were all that a teacher calling himself divine could do, they would have none of him. The prejudice of centuries had sunk deep into their soul, and an impassable barrier barred their way from return to the ancient Faith wherein alone unity of teaching is to be found. They lapsed into irreligion, that last insult to the majesty of the Most High. In this state most men cannot

long remain, for religion of some kind is a natural instinct of the human heart. So there sprang up all manner of teachers proclaiming strange doctrines and propagating fantastic cults. Theosophy, Spiritism, Christian Science, Neo-Buddhism, and what not? Where faith is gone, the moral law will soon follow; for what authority is left strong enough to control the turbulent passions and wayward heart of man? Why should Christian conduct bind, when Christ Himself is dethroned? Divorce has become a commonplace, birth-control is advocated, and there is a growing demand for the sterilization of the unfit. Men grow yet bolder, and demand why the enormous expense of asylums for the increasing number of the insane, when the lethal chamber provides a cheap and speedy riddance of the burden. Or why treat suicide as a crime, when a man's life is his own to dispose of as he will? Side by side with this savage propaganda, there is a sickly softness, base counterfeit of Christian charity.

To live in an infected atmosphere and to avoid taint is not altogether easy. Surrounded on all sides by indifference, doubt and denial—seeing the bulk of his fellows dissatisfied with the Christian revelation, and, it may be, becoming enthusiastic supporters of some new-fangled solution of the problem of human existence and human destiny—perhaps misgivings may creep into the mind even of the Catholic. He looks wistfully at the serene Figure whom he has loved and followed from his youth up, and possibly the thought crosses his mind: “Art thou he that art to come, or look we for another?”

THE SAME ANSWER

Then he remembers that Jesus, knowing us to be reasonable beings, did not leave His astounding claim unsupported by evidence which must convince all who will attend to it with a mind seriously set upon the truth at all costs.

And so, when one of these self-appointed teachers approaches him with the latest solution of the everlasting enigma of the origin and destiny of mankind, he will answer: “You speak with great assurance, but where are your credentials? You state things which you cannot prove, and you ask me to accept them as truth on the strength of your word. Why should I? Did a long series of

prophets draw a pen-portrait of you, and point you out as God's emissary? Can you give sight to the blind and hearing to the deaf? Will the paralytic walk at your command, or the dead issue from the tomb at your word? Has your body ever been drained of the last drop of blood, and then have you risen from the dead by your own inherent power? You pitiful, paltry thing, with your vain fantasies and futile little philosophy, do you rule a world-wide empire of souls more than three hundred millions, all believing one faith because you taught it? Can you point to a vast disciplined army of men and women, who leave everything, go to the ends of the earth, endure every privation, and face any peril to propagate your teaching? Has anyone ever cast life away in testimony to the truth of your word? Show at least one of these tokens, and then come forward as the rival of Jesus Christ."

Surely we have more to go upon than had the disciples of John the Baptist.

CONCLUSION

It is an historical fact that twenty centuries ago there lived upon earth a Man who claimed to be the Son of God come in human flesh as our teacher and redeemer. The books of the Old Testament are a standing witness that, centuries and centuries before His appearance, His coming was foretold and His whole earthly career clearly delineated. It is a fact of history that He wrought the most amazing miracles in support of the truth of His claim; and it is a fact of history that He rose from the dead finally to prove it. The utmost ingenuity has been employed to explain all this away, only to result in a special pleading so transparent that it would excite derision in any court of law. Nothing that can possibly happen, no scientific discoveries that may hereafter be made, will ever in the slightest degree alter this fact.

What fools, then, we are, and worse than fools, if we give up the unimaginable splendors of the Incarnation to follow after some wretched little modern "ism," the plaything of a day! Christ's teaching in many things transcends the highest flights of human thought. There are, indeed, aspects of it which are stern and awful, and His law will sometimes press heavily upon weak human shoulders. But in the end we must say with St. Peter: "Lord, to whom shall we go? Thou hast the words of eternal life."

THIRD SUNDAY OF ADVENT

Peace

By R. J. MEANEY, O.P.

"And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus" (Phil., iv. 7).

SYNOPSIS: I. *True and False Peace.*

- (1) *A definition: peace the effect of order and harmony.*
- (2) *The highest good: sought alike by the State and the individual.*
- (3) *They who seek the false.*
- (4) *They who seek the true.*

II. *A Timely Subject.*

- (1) *Awaiting the coming of the Prince of Peace.*
- (2) *The way to prepare for His coming.*

The great St. Augustine calls peace a "certain serenity of mind, tranquillity of soul, simplicity of heart; the arrangement of things similar and dissimilar, of things like and unlike, so that each holds the place and rank it ought to have." The tranquillity of order!

St. Thomas Aquinas speaks more clearly, at least for us, when he says: "True peace consists in this, that all the passions which can disturb a man be in perfect repose, so that he is never unduly moved or agitated."

This is the harmony that existed in the soul of man before sin entered. It is the key to all happiness; for, where there is contention or strife, there also will be sorrow and bitterness. Though a man have all else—though he have all the wealth and power, all the wisdom even, that man can acquire—if he be not at peace with his fellow-man, there is no happiness for him.

You know, my brethren, that this is true. You may understand why it is so, even when you take the wrong way of obtaining true peace, when your very aggressiveness and injustice are in themselves an effort to grasp it. Ask the great general what he seeks for in the giant struggle of war. Ask the captain of industry the object of his multiplied activities. Ask the scholar absorbed in his studies, or the young man or woman who take the vows of religion, what goal they have in view. In each case the answer will vary, but it will always mean peace, security, tranquillity of soul.

PEACE IS THE HIGHEST GOOD

In this, your individual experience is like to that of the com-

munity or State. The sovereign good of the State consists in the maintenance of peace and concord among the citizens and peaceable relations with all other nations. To secure this, vast and expensive systems of government are established and supported, and the highest point of statesmanship is reached when peace reigns on land and sea, at home and abroad. Yet, you know that, to secure this peace and preserve it, the State does not hesitate to face disastrous wars, to sacrifice many thousands of valuable lives and vast sums of money.

So it is with you, the individual. If you examine the motive that underlies all your anxiety, all your feverish activity about the things of this life, you will find that it is all nothing more nor less than the inborn desire of your heart for peace.

It is, however, something more than a constant desire of the heart. It is, in reality, a longing that God has placed there, not for the peace which this world offers you and for which you so often strive, but for the peace of God which, St. Paul tells us, surpasses all understanding.

And this is a truth you must know and be convinced of. There is a peace which this world offers you, but it is not real, it is not lasting, can never completely satisfy you. It is not true, because it may be founded on injustice and may be the reward of iniquity. It may be secured to him who tramples upon the rights of his fellow-man with impunity, or it may be had by the unfortunate who ceases to struggle with misfortune, but it is not the peace of God. It is that false peace against which Jesus warned the disciples when He said: "Peace I leave with you, My peace I give unto you; not as the world giveth, do I give unto you" (John, xiv. 27).

"My peace"! I cannot tell you what it is. I can only repeat, after St. Paul, that it surpasses all understanding. But I can point out to you the conditions under which you may seek it and make it your own. The peace of God is found in the conviction, more or less clear, that you are in the friendship of God; that you have never offended God grievously, or, if you have thus offended Him, that the sin is blotted out by the tears of repentance.

FALSE PEACE

From this it follows that it is sin alone that stands between us and

the peace of God. As sin brought death into the world and all our woe, so, by placing us at enmity with God, sin destroys the only bond of union that can exist between the soul and God. It takes away the divine friendship wherein alone true peace can be found. Whenever you sin grievously, you are then and there at enmity with God, and, as long as the sin is not repented of, there can be no peace for you, here or hereafter. In a word, it is because of sin that universal peace has not come to the world.

It would be well if all were convinced of this, but just here is the difficulty. Man seeks peace where it is not. The Saviour wept over Jerusalem because His people would not see until it was too late. "If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes" (Luke, xix. 42).

So it is with those who have turned away from their God, who have despised His commandments and have disobeyed His law. If they would, they could recall the days of innocence, when the law of God was written on their hearts and the faithful performance of duty brought them the only peace of soul they ever knew. But, because they chose the path of sin and refused to turn back, the way to true peace is hidden from them.

It is the story, alas, of man's search for happiness, and his failure therein. By worldly interest they are lulled into a forgetfulness of duty; then, instead of seeking peace in true repentance of sin, they seek to stifle the voice of conscience by throwing off all restraint. They seek, not the true peace of God, but that which the world offers, and try to persuade themselves that they are satisfied with it. They throw themselves into the seething vortex of the world, seeking riches, pleasure, notoriety—anything that will help them to forget; while deep down in the heart are the hunger that will not be appeased and the thirst that will not be quenched—the heart void and empty, ringing anon with the echoes of despair. "Thou hast created us for Thyself, O Lord" (St. Augustine).

TRUE PEACE

On the other hand, for those whose lives are ruled by God's law, who are free from grave sin, either through innocence of life or sincere repentance, nothing in this life can disturb this true peace

of soul. This does not mean that they are exempt from the trials and afflictions of this life, even from poverty and sickness. No, but it does mean that true peace is a state of the soul which none of these things can disturb. St. Paul is an example. His life, according to his own testimony, was one long siege of spiritual and bodily infirmities; yet he declares boldly that all the afflictions of this life were not able to separate him from the love of God. "But God forbid that I should glory, save in the cross of our Lord, Jesus Christ" (Gal., vi. 14). The sufferings of this life were his glory, because through them he dwelt more securely in the peace of God.

The greatest Saints—those who accomplished most in the service of their fellow-men—chose deliberately many things which the world would call afflictions. It was not because they considered them blessings in themselves; but, by living in poverty, in abject obedience, despised by the world, they felt more secure in the love of Christ, and in this state they experienced that peace of soul which the world does not know and cannot give.

Every day, in any community, you may find heartrending conditions of poverty and distress. Yet, from the depths of suffering the soul doth rise strong in faith, refined and glorified by affliction in the sight of God and man. Often, indeed, the pastor of souls finds among the very poor a true peace of soul unknown to those who have everything the world can bestow. So, I say, true peace of soul does not depend upon any condition but one, namely, that you love God and strive to keep His law.

AWAITING THE PRINCE OF PEACE

See, therefore, how appropriately the Church places this thought before us during the season of preparation for the festival of Christmas. Among the titles given to the Saviour long ages before He was born, one especially was insisted on, namely, that He was to be known as the Prince of Peace. "In His days shall justice spring up, and abundance of peace" (Ps. lxxi. 7). It is He alone who has given peace to the world, not to all, indeed, but to those who seek it, to men of good will.

And this is the one thing that makes the feast of the Saviour's birth a joyous one. All the circumstances of His birth were painful. For the Second Person of the ever-blessed Trinity to lay aside

the splendors of the Divinity and clothe Himself with our nature meant for Him humiliation and suffering; but for us it meant peace. Hence, the Church appeals to us, urges and commands us to prepare ourselves for it, and reminds us that, to be partakers of the joy, we must be free from sin, at peace with God and our neighbor.

PREPARATION FOR HIS COMING

Moreover, our preparation for the feast ought not to be an idle waiting. The Epistle read on the First Sunday in Advent sounds the key-note of this preparation, the dominant note that sounds all through the liturgy of Advent. "Let us, therefore, cast off the works of darkness. . . . Let us walk honestly, as in the day" (Rom., xiii. 12, 13). All the unhappiness in the world about you, all the disappointment and despair under which that same world groans, are the effects of these works of darkness, the sad consequences of pride, lust, and man's injustice to his fellow-man.

But you, my brethren, though you dwell in this world of sin, you are not, at least you need not be, of it. Through baptism you have received the gift of faith, and you have at your disposal the Sacrament of Penance, the fountain of grace that hath its source in the Heart of Jesus. If the world has drawn you away from the path of virtue, then the preparation for the feast of our Lord's birth must be for you the preparation for His coming by grace in your soul. Not only must there be a repentance of the past, but a complete turning away from the careless life you have been living, a determined and sustained effort so to control your life as to avoid sin and its occasions. God's grace in the Sacrament of Penance will enable you to do this. It is nothing more than you could have accomplished all along. In the Sacrament of Penance you have the means, not only of pardon for sin, but the means of avoiding grievous sin altogether—the grace of the Sacrament which is the renewal of sanctifying grace, the life of the soul; the sacramental grace which is an abiding sorrow for the sins of the past.

In this way you may gain the peace of God. Not the everlasting peace which is the reward promised us in the life to come, but the consciousness that, in you, the promise shall be fulfilled. This is a true hope, founded on the promises of Christ and verified in the lives of many who have fought the good fight and have kept the faith.

FOURTH SUNDAY OF ADVENT

Humility

By FERDINAND HECKMANN, O.F.M.

"Every mountain and hill shall be brought low" (Luke, iii. 5).

SYNOPSIS. Introduction. Among other virtues St. John the Baptist was distinguished for his humility.

I. Nature of humility. (1) Its attitude towards God, (2) towards self, (3) towards the neighbor.

II. God hates pride and punishes it severely.

Conclusion. We should imitate the humility of the Saviour.

Among the many virtues which St. John the Baptist, the precursor of our Lord, practised during his earthly life, we find pre-eminent his uprightness of life, his veracity or love of truth, and his humility. He says openly and plainly who he is and who he is not; he knows his prerogatives and also his defects. That is true humility, and this virtue of humility God also demands of every one of us. Humility makes us pleasing and lovable in the sight of God and of men. Let us then briefly consider this virtue of humility and how hateful pride is in the sight of God.

NATURE OF HUMILITY

The very essence of the virtue of humility is truth, and it is therefore godlike, because God is the truth. The very soul of pride is falsehood, and pride is the special sin of the evil spirit, who is the father of lies. St. Bernard defines humility as "a true knowledge of ourselves by which we become contemptible in our own eyes." He is humble who holds himself in lowly estimation for the reason that he knows himself well, too well to form a lofty estimate of his merits. He holds himself at a true estimate of his worth, neither more nor less. He admits his good traits without vainglory, for he knows that God gave them to him; and he admits his defects without shame, because he knows that he is human and subject to human weaknesses.

He is proud who conceives an inordinate estimate of his merits or of the things that belong to him. He lies to himself, because he lays claim to merits and perfections that he does not really possess; or, if he is truthful in his claims, then he is exaggerated and wide

of the mark in the degree and extent of merit which he falsely believes or affirms to be his own.

HUMILITY IS TRUE KNOWLEDGE

The virtue of humility, then, consists in having a true knowledge of ourselves. It results from the recognition of the allness of God and the nothingness of ourselves. By the virtue of humility we deeply recognize our total dependence upon Almighty God, and our own lowliness, unworthiness, and nothingness before Him.

"If any man think himself to be something, whereas he is nothing, he deceiveth himself," says St. Paul (Gal., vi. 3). Therefore no man is anything of himself. "What hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received?" says the same Apostle (I Cor., iv. 7). Pride arises from ignorance and want of due consideration of our own nothingness and worthlessness and a false estimation of our own good qualities. "Why is earth and ashes proud?" says the Wise Man (Ecclus., x. 9). We are blinded by our own natural conceit and desire to think much of ourselves. While the truly humble man acknowledges that what he is, he is by the grace of God alone; that his soul with all its faculties, his body with all its senses, all the gifts of fortune, of nature, and of grace are so many gifts of God bestowed upon him by His infinite goodness and liberality. He considers, therefore, all that he has, all his good qualities and perfections, as so many unmerited gifts of God. His health, his wealth, his honor, his knowledge, and everything else, he ascribes to the goodness of God and His providence.

He who is truly humble fully acknowledges his own defects and sinfulness. He feels the limits of his own reason and understanding, of his own knowledge, and, therefore, does not wish to understand and comprehend all that God has hidden or veiled from our understanding. He never says that he cannot believe a truth because he cannot comprehend it; but, as an innocent child adheres to its father and believes all he tells it, so the humble man adheres to God and believes all that God has spoken and promised without troubling himself to scrutinize and unravel the incomprehensible.

The humble Christian recognizes not only the weakness of his intellect and reason, but feels also very deeply the corruption of his

own will and heart. He knows, indeed, that he has many good qualities, but he acknowledges also his many faults and sins, and the defects of his virtue. He considers himself before God a sinner. Therefore, he does not complain when evil or suffering come upon him, for he knows that he has deserved them by his sins; and hence he is the more grateful to God for all the benefits His providence bestows on him, for in the consciousness of his guilt and sins he feels the more the weight of the blessings which God without his merit, in spite of his faults, imparts to him. And this impels him to love God the more, and enables him to do all for the love of God and to bear all the sufferings He sends him.

Moreover, because the humble man recognizes his faults and imperfections, he endeavors to amend them and to increase in virtue. Only the truly humble man is capable of an amendment and betterment of life. If the proud man, like the Pharisee, considers himself perfect and therefore does not think of his betterment, the thought of his faults and defects impels the humble man to work continually for their amendment.

THE HUMBLE MAN ESTEEMS HIS NEIGHBOR

The humble man esteems every man highly, despises no one, and meets every one with due charity. In his eyes every man is an image and likeness of God, redeemed by the precious blood of Jesus Christ and a coheir of the kingdom of heaven. Even if the neighbor is very poor and miserable, he esteems and loves him, for he is his brother in Christ Jesus.

The humble man is not envious or jealous of the good fortune of his neighbor. He is satisfied with what God has bestowed upon him. Perhaps, he says to himself, my neighbor is more worthy of greater blessings of God than I am. If God has blessed him above others, he does not become proud on that account. If the world honors him, he does not become puffed up, for he knows that all honors of this world are vain and deceitful.

How different, however, is the heart of the proud man! He is blind to his own faults but keen to observe and criticize those of others, rashly condemning and despising them, like the Pharisees in the Gospel who "trusted in themselves and despised others." He is vain and presumptuous, ambitious, overbearing, boastful, and in-

tolerant. The proud man seeks and swallows flattery with an eagerness that makes him ridiculous. He pretends to be greater than he even thinks himself to be, and so becomes an abominable hypocrite. He will brook no opposition or correction, and is contentious, jealous, hardhearted and unmerciful.

PRIDE IS FOOLISH

Pride is utterly foolish. But we cannot so easily perceive this in ourselves, for pride has the peculiar faculty of blinding those who possess it. Pride is criminal and has a special malice of its own which makes it most hateful to God. For by all other sins the sinner turns his back upon God, but by pride he sets himself up before Him and declares himself like to God, like Lucifer of old, who said: "I will ascend above the height of the clouds, I will be like the Most High" (Is., xiv. 14). God is of Himself and has everything that He is of Himself. The proud man acts in a like manner, as if he were of himself and everything that he is and has were due to himself. Though everything that he is and has is due to almighty God, he does not give Him the honor for it but takes it to himself. Such conduct must be abominable in the sight of God. Hence, Almighty God throughout the Holy Scriptures continually denounces this contemptible vice. He curses the proud and says they are an abomination to Him. "Pride is hateful before God and men," says the Wise Man (Ecclus., x. 7). And again: "Pride is the beginning of all sin; he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end" (Ecclus., x. 15). "I hate arrogance and pride," says God, "and every wicked way" (Prov., viii. 13). Moses said to the people of Israel: "The soul that hath committed anything through pride, because he hath been rebellious against the Lord shall be cut off from amongst his people" (Num., xv. 30).

PUNISHMENT OF PRIDE

We read in the Sacred Scriptures that God pardoned many great sinners. He forgave the woman taken in adultery; He forgave Mary Magdalen, a great sinner; He forgave the unjust publican who humbly said: "Lord, be merciful to me, a sinner;" He forgave Peter who had denied Him; He forgave the penitent thief on the cross; but we do not read that He ever accorded pardon to a proud man.

While the humble publican was forgiven, the proud Pharisee, who had come with him to the temple to pray, went down into his house unjustified. God punished King Herod terribly for assuming to himself the honor due to God alone. "And forthwith an angel of the Lord struck him, because he hath not given the honor to God; and being eaten up by worms, he gave up the ghost" (Acts, xii. 23).

Let us then avoid the vice of pride as hateful to God and severely punished by Him. Let us take to heart the admonition of St. Paul: "Let nothing be done through contention, neither by vainglory. But in humility, let each esteem others better than themselves: each one not considering the things that are his own, but those that are other men's. For let this mind be in you, which was also in Christ Jesus" (Phil., ii. 3-5). The "mind which was in Christ Jesus" was the spirit of humility, who, though He was God, became the least of all in order to show us, not only by His word but also by His example, that the foundation of all virtue lies in humility. "Who being in the form of God, thought it not robbery to be equal with God. But emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross" (Phil., ii. 6-8). In a few days we celebrate anew the occurrence of this great mystery on Christmas Day. Our Lord was born in poverty and lived in poverty all His life. He chose the poor for His companions. When honors were offered to Him, He fled. When He was accused, He was silent. "When He was reviled He did not revile; when He suffered He threatened not," says St. Peter (I Pet., ii. 23). He was always of a meek, mild, kind, gentle, loving, and forgiving disposition, as was foretold by the prophet: "He shall not contend, nor cry out, neither shall any man hear His voice in the streets. The bruised reed He shall not break; and the smoking flax He shall not extinguish" (Matt., xix. 20). He tells us: "Learn of Me, because I am meek and humble of heart; and you shall find rest to your souls" (Matt., xi. 29). In humility we shall find rest and peace to our souls here, and eternal rest and peace hereafter.

CHRISTMAS DAY

Seeking the Hidden Christ

By J. ELLIOT ROSS, C.S.P.

- SYNOPSIS:*
- I. Devotion intensified at Christmas:*
 - (1) *Leads us to envy those who knew Christ on earth;*
 - (2) *But we still have Christ with us in poor.*
 - II. Realization of Christ's presence in poor should:*
 - (1) *Make our relief extend throughout the year, and*
 - (2) *Make us prevent poverty. (a) By preventing sickness, accidents, unemployment, and (b) by social insurance of what cannot be prevented.*
 - III. And so we can merit to hear Christ's words: "As long as you did it to one of these My least brethren, you did it to Me."*

Everyone feels a certain quickening of devotion at Christmas time. In many instances one of the consequences of this intensifying of devotion is a certain envy of those who had the privilege of knowing Christ in actual flesh and blood. They were not dependent upon some sculptured representation of an Infant in a crib. The shepherds came to adore the living Christ. And, as we go back in imagination to that far-off day, the very strength of our own devotion makes us wish that we, too, could have had that privilege.

But we ought to remember there are two rather neglected considerations that should not be lost sight of, if we experience such a feeling of envy. First, that comparatively few of those who lived at the time of Christ in Galilee and Judea realized that He was indeed the long-promised Messiah. Of the inhabitants of Bethlehem, there were only these few shepherds who responded to the call of the Angels. And even later on, during Christ's public life, when He went up and down the country doing good, showing by the most manifest miracles the possession of divine power, only a few persons saw the Divinity shining through the man. For most people, Christ was effectively hidden and disguised. Had we lived then, we might easily have been among those who failed to recognize Christ as God.

Secondly, we ought to remember, too, that it is possible for us to see Christ now, as it was possible nineteen hundred years ago; though Christ is disguised now as He was disguised then. And, unfortunately, the disguise Christ adopts today is just as effective in our

case as the disguise He adopted nineteen hundred years ago was effective in the case of the majority of those who came in contact with Him. We do not any more see through His present disguise than they saw through the disguise Christ adopted then. Christ is effectively hidden from us.

CHRIST IS STILL AMONG US

But the quickening of devotion at this season of Christmas, the longing with which we look back to that time when Christ was actually on earth, ought to help us to break through this disguise, to recognize Christ as He is now among us. I am not referring to the disguise under which Christ is present in the Blessed Sacrament, but rather to those words of Christ recorded in the Gospel of St. Matthew: "Come ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world. For I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye took Me in; naked, and ye covered Me; sick, and ye visited Me; I was in prison, and ye came to Me" (Matt., xxviii. 34 sqq.).

We have no right to ask the question that Christ then put into the mouths of those to whom these words were immediately addressed: "Lord, when did we do these things to Thee?" because we have already heard Christ's explanation that those who do these things to the least brethren, have done them unto Christ: that He has personified Himself in the poor, that in this sense indeed He is still present among us, disguised in this way as once He was disguised in Galilee of Judea by the acceptance of a human form. It is not the same way, indeed, in which He was present then. Nevertheless, it is a very real way, and we have Christ's own words guaranteeing to us that the presence is so real that what we do to any of the poor, we do to Christ Himself.

Unfortunately, we believe this as little as the Jews believed that the Messianic prophecies were fulfilled in Christ. They accepted these prophecies, they understood them well enough to be able to tell the Wise Men from the East the town in which the King of the Jews was to be born. But they did not accept them practically as being fulfilled in Christ, and, therefore, they did not give to Him the honor they would have given to the Messiah. We, too, accept

these words theoretically from Christ, but practically we pass over the poor as a personification of Christ.

And so I want to insist with you at this Christmas time that whatever devotion you feel towards Christ in the Blessed Sacrament, towards Christ represented in the crib, towards your picture of Christ living among men so many hundred years ago, ought to deepen your realization of Christ present in the poor around you. And that recognition of Christ's presence ought to lead to certain definite consequences.

OUR APPRECIATION OF CHRISTIAN BROTHERHOOD SHOULD LAST THROUGHOUT THE YEAR

First of all, I would emphasize the need of carrying over that realization throughout the whole year. You should not think it is satisfied by giving the poor a Christmas dinner, by loading them up with so many material perishable things at Christmas, and leaving them to starve the rest of the time. Your charity ought to be so well administered that it means the actual relief of poverty throughout the whole year. Ordinarily that means some sort of organized charity. Our society has become so complex that it is almost impossible nowadays for the individual to fulfill his responsibility towards the poor directly. He must rely upon assistance in this particular field to administer the material goods that he supplies for them. Only in this way will there be any assurance of the poor receiving what they need, not only at this particular time but throughout the whole year.

And the second point that I would emphasize with you is that your charity should be not only adequate to relieve the poverty that already exists, but that it should go beyond this to the prevention of poverty. Surely that is the only wise thing to do. It is the only way in which we become completely brothers to all mankind. If we are willing to give after people are in poverty, we should be willing to give what would be necessary to keep them from getting into that condition. Here, too, society has become so complex that the individual of himself can do comparatively little. It must be a social effort, in many instances governmental or legislative effort. Nevertheless, a good deal depends on the individual, and each one of you has a responsibility about these problems and ought to do

your share to create a public opinion that will bring about the social effort to relieve these needs.

BROAD WAYS OF SOCIAL ACTION

And I would point out certain broad ways in which action is needed. Actual poverty is the result of a number of different causes. But social workers keeping records of the causes of poverty pick out certain causes that are more prominent and frequent than others. Of those causes of poverty, the most prominent is sickness. And, consequently, there should be a social action that would prevent sickness as far as possible. This could be done partly by the proper hygienic environment, partly by education in certain simple laws of hygiene. Many people are poor because of some illness that robbed them of their earning power for the time being and sank them and their families in poverty. A system of social insurance against sickness would have enabled them to tide over that crisis, to keep their self-respect, and would have prevented their becoming a charge upon the community.

Allied with sickness is the question of industrial accidents and accidents of all sorts. Here, too, much can be done to prevent accidents, and for those that cannot be prevented there ought to be a system of insurance that will enable the individual to meet the accident from a financial standpoint.

Again, there is the question of unemployment. Modern society has not yet solved the problem of giving to each member the opportunity of earning a living. And as long as this problem of unemployment remains with us, it is a condemnation of our Christianity; it is a standing proof that we have not applied Christianity sufficiently to our daily life. Here, too, for what unemployment is unpreventable, there should be some social action to tide people over the time of unemployment.

In order, then, that your religion may become more practical than it has in the past, I would urge you to capitalize the feeling of devotion you have at Christmas that is induced by the liturgy of the Church, by the representation of the little Infant in the crib, by the atmosphere that has been built up around this feast. I would urge you to capitalize this devotion, to look upon Christ in the poor as He said He was going to be present in them, to treat the poor

as you would treat Christ, to relieve their poverty as you would have relieved the poverty of Christ on earth, to relieve the suffering of those who would otherwise sink into poverty, to make your charity not only remediable but preventive. Then in the end you will merit to hear those words of Christ: "Come, ye blessed of My Father; as long as ye did it to the least of these My brethren, ye did it to Me" (Matt., xxv. 40).

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

Our Heavenly Father

By WILLIAM BYRNE

"God hath sent the spirit of His Son into your hearts, crying: Abba Father"
(Gal., iv. 6).

SYNOPSIS: I. *God is our Father.*

II. *Because He is our Father, He (a) loves, and (b) watches over us.*

III. *God's care of us, a comforting thought.*

IV. *Conclusion.*

The Church has shown rare insight and wisdom in adapting the Sunday Gospels and Epistles to the different events commemorated throughout the year. Of this we have an example in the Epistle for today. While still commemorating Christ's appearance in human flesh, we are reminded in a striking manner of an important result of that mystery—our adoption as children by our Heavenly Father. "God hath sent the Spirit of His Son into your hearts, crying: Abba, Father."

In the Old Dispensation God told the chosen people repeatedly that He would be to them a Father, and that they would be to Him as sons. The writers of the New Testament, more especially, conspire to impress upon us the all-important truth that we are indeed the sons of God. In that most beautiful of all prayers received from the lips of Christ, we are taught to address God as our Father in heaven.

No one who knows what it means to have a father—surely, no one who knows what it means to have a son—can fail to realize what that relationship entails. With anxious solicitude an earthly father devotes himself to the care of his infant. To feed and clothe and shelter his offspring is not a labor, but a joy. He is willing to under-

go sorrow, hardship and fatigue to give his child every rightful advantage and opportunity in life. And, even after the son leaves home, the father is interested in his welfare—rejoicing in his successes, sorrowing in his failures. And all this because of his love for his son.

GOD'S LOVE AND CARE FOR US

God's love for us is stronger than that of any earthly father for his child; His interest in us is deeper; His power to help us is far greater. His love, no less than His wisdom and power and mercy, is without limit, surpassing the love of all earthly fathers for their children. All the tender pity and anxious care of the most loving parent are but broken lights of His great love for us. His love is the model which all earthly parents imitate, yet never reproduce. "After Him," according to St. Paul, "all paternity in heaven and earth is named" (Eph., iii. 15).

Because God is a loving Father, He cares for us, His children. God does not create man, and then leave him to shift for himself, unattended and unaided. He forms every creature for a definite purpose, and He remains with that creature every instant, leading it on, urging it forward, helping it in every way to attain its final destiny.

Christ Himself teaches us this truth in one of the most beautiful passages of the New Testament. "Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith! Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things" (Matt., vi. 28-32). Learn and appreciate this doctrine, and life is no longer a riddle or an enigma; it is an open book setting forth the story of God's loving care for us, His children.

THE CONSOLATION OF THIS THOUGHT

In the light of this doctrine how easy it becomes to bear the trials

and afflictions of life! Perhaps you have been suffering for years from some incurable malady; perhaps you have been handicapped throughout life by delicate health. Do you not think that He who from stones can raise up children to Abraham, is able to convert your sufferings into glory? How many there are who never learned their first lesson in repentance, until they were laid low on a bed of suffering! While we are well and strong and able to sin, we go on in our wilful way forgetful of God. But, when sickness prostrates us, our misdeeds all come up before us, we repent of our offenses, and we turn to God, perhaps for the first time, with truly contrite hearts.

Have you suffered temporal misfortune? It may be that your heavenly Father has chosen this means to convince you of your weakness and the need which you have of His all-powerful aid. Thus, stumbling blocks often become stepping stones to the very throne of God. Have you longed and prayed for some special favor that seemed almost indispensable? God knows the things which you really need. Like a prudent father who withholds a dangerous toy from his child, God often refuses us the object of our desires, knowing that it would prove an evil rather than a blessing. And, in later years, you will look back and realize how the granting of that favor would have rebounded to the detriment of your soul.

Throughout life's long day, therefore, God cares for us with the anxious thought and tender solicitude of a loving Father. For each of us He has but one end in view—the salvation of our souls. He will grant us all those things that are conducive to this end. Because He loves us, He will refuse us all those things which tend to withdraw us from it. Comfort and console yourselves with this thought. Learn to wait patiently on God. Be not over-solicitous about the things of life. Cast all your care upon Him, for He hath care of you. Seek the kingdom of God and His justice; and all these other things will be added unto you. Cultivate the wisdom of the Psalmist, and you will frequently exclaim: "The Lord is my Shepherd, and I shall want nothing. . . . For, though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me" (Ps. xxii).

Book Reviews

POPE INNOCENT IV

The fourteenth volume of Msgr. Mann's monumental work* conducts the reader through eleven very stirring and momentous years, and introduces him to a very worthy successor of St. Peter, one whose character and deeds earned for him the title of the "Magnificent." The author's task as an historian has been conscientiously done, and he shows constant solicitude to consult the first-hand documents, to weigh critically the value of conflicting evidence, and to form his own judgments and theories impartially. But he avoids the defect of overburdening his pages with quotations, or of making long excursions into controversies on secondary matters. No attempt is made at pictorial or oratorical writing; much less is any recourse had to the imaginary embroidering that so many historians use today; yet neither is there found here any of the dullness or monotony of a mere chronicle. The facts are interesting enough, even thrilling, and they require only the skill of an able narrator, such as the author is, to make them live again and impress themselves on the reader.

Innocent IV was one of a group of four illustrious Popes who reigned in the first half of the thirteenth century. His immediate predecessor, Celestine IV, occupied the chair of St. Peter only seventeen days; but before Celestine there had preceded in order Innocent III, one of the most capable of Popes, Honorius III, whose pontificate is memorable on account of its many notable events, and Gregory IX, the brave opponent of the Emperor Frederick II. The fourth Innocent inherited the troubles that began during the reign of Gregory. The Holy See was vacant for twenty-one months after the death of Celestine IV, due chiefly to the interference of the Emperor; and hardly had Cardinal Fieschi been proclaimed Pope as Innocent IV when the aggressions of Frederick against the Church were renewed. Innocent had to flee from Rome, and the greater part of his pontificate (1244-1251) was spent in exile and peril. But the Thirteenth Œcumenical Council was held at Lyons in 1245, and there the Emperor of Constantinople, prelates from the East and the West, and representatives of the chief rulers of Christendom vindicated the actions of Innocent and pronounced excommunication and deposition against Fred-

**The Lives of the Popes in the Middle Ages.* By the Right Rev. Msgr. Horace K. Mann, D.D. Vol. XIV. *Innocent IV the Magnificent, 1243-1254* (B. Herder Book Co., St. Louis, Mo.).

erick. For five more years, until 1250, Frederick waged a cruel and unrelenting warfare against the Church, but his fortunes declined more and more, and in 1250 he died. The Pope then returned to Italy, and everywhere his passage was a triumph. But Conrad IV, son of Frederick, disregarding the rights of the Church, landed in Sicily and set himself up as King. On this ruler's sudden death in 1254, Innocent entered Sicily and was recognized as its overlord. Here the task of this pontificate was completed: the enslavement of the Church in Germany and Southern Italy had been strongly and successfully resisted. True, the last days of Innocent, like those that ushered in his reign, were clouded by defeat. He died on December 7, 1254, a few days after the papal army had been routed by Manfred, brother of Conrad. But the power of the Hohenstaufens, whose policy was to make the Empire hereditary in their family and take away the freedom of the Church and their own subjects, did not last much longer.

Innocent IV, therefore, deserves a great place in history for the firm resistance he offered to tyranny and his unwavering defense of the rights of religion and mankind. He has been accused of purely political aims in his dealings with Frederick II, but all this is contradicted by the acts of his pontificate and the testimony of reliable witnesses. Innocent firmly upheld the temporal rights of the Church, but he was more interested in the spiritual. His zeal for religion is seen in the help he gave to the eighth crusade under St. Louis in 1248, in the efforts he made to convert the Tartars (to whom he sent missionaries), in his labors for the union of Russia and the Eastern Christians with the Church. Amid all the cares of his pontificate Innocent did not neglect to encourage learning and art, and even found time to write a commentary on the five books of the Decretals, which won great praise from canonists and earned for him the title of "Pater juris."

Innocent IV has been one of the most maligned of Popes, not only during his lifetime, but ever since. The reason is not hard to find. The struggle against Frederick II was not merely a disagreement with an ambitious sovereign, but a war to the death with the leader of a theory of superiority of State over Church, whose principles and arguments have been the weapons of Regalism in succeeding centuries. Moreover, it was during this pontificate that sterner measures against heretics were approved and a system of taxation introduced that proved very unpopular both then and later on. It is not fair, however, to the memory of Innocent IV to condemn him immediately of cruelty and oppression. The circumstances have to be considered—the kind of heretics he had to deal with and the custom of the civil law at the time, the debts of the Holy See and the failure of previous sources of income. It is

to be regretted that this Pontiff did not rise above the practice of his time of permitting torture to obtain confessions, and that he was not sufficiently awake to the rapacity of some of his agents; but this does not justify the caricature that has been given out as his true portrait. It has been the fashion when writing of Innocent IV to dwell on that which was unfavorable, to take one-sided views of what was thought to be to his discredit, and to impute to him low and purely political ends in all he did—in fact, to make him out the Antichrist described by his contemporary foes. It is fortunate, therefore, that in Msgr. Mann's volume we now have for the first time in any modern language an extensive study of the happenings of the pontificate of Innocent IV, for in the light of this full biography misunderstandings and misrepresentations can be corrected.

J. A. McHUGH, O.P.

THE SOCIAL ECONOMY OF RELIGION

In his recently published volume,* Dr. Diamond informs us that his "thought is to be entirely engaged in demonstrating the extent of the social, economic, and political ramifications of contemporary religious organizations, and that the churches of today are but carrying forward in a new cultural setting immemorial prerogatives and an age-old social outlook" (p. 7). The nucleus of this book was his own doctoral dissertation at Yale University in 1917. In the intervening years Doctor Diamond has had, we think, ample opportunity to penetrate deeper into the difficulties of his subject. A glance at his imposing bibliography, however, reveals the rather startling fact that, with the exception of the still debatable "Mother India" of Katherine Mayo, there is not a single volume listed under a date later than his completion of his doctoral dissertation. Periodicals which give information on the people he is discussing have been used, but such a scholarly work as *Anthropos* has evidently been neglected.

Religion in this volume is viewed largely from the vantage point of economics, the author being engaged in teaching that subject. Accordingly, religion is ranged on the tally sheet of economics, and the *cult*, the *cost* of the cult, its *yield* and *balance* are presented to ascertain the power of faith as a personal force in modern society, and to show that it is still an indispensable factor. Before starting on this quest, the author has left religion rather vaguely defined as "a universal human phenomenon." No attempt is made to discuss

**Religion and the Commonwealth: An Analysis of the Social Economy of Religion.* By Herbert Maynard Diamond, Ph.D. (Harper and Brothers, New York City).

the question of belief itself, but a distorted view of belief is bound to develop from the consideration of religion through the lens of the economist.

This fact is all the more apparent when it is realized that the author limits his field of investigation to the activities that religious belief has fostered among primitive peoples. What he actually accomplishes is the portrayal of a religion in which the primal revelation of God has been obscured through the perversity of men, and the supplementary revelation of Christ has never been made known. Religion under such conditions, in spite of the author's favorable attitude, does not carry a convincing appeal. His portrayal of pagan religions and their effect on the lives of the people is a convincing answer to those who would maintain that these "should be left alone to live their own lives." But except to show that there is an intimate connection between the customs of primitive peoples and the superstitions of today, which the author does in an interesting manner, this effort can hardly be said to have sustained his thesis.

The origin of the cult is placed in the fear of spirits, a conclusion which is not warranted by available evidence. Too much credence is not to be given to the declarations of Santayana and others, who have made sweeping generalities from the observance of present-day natives in India and other places where fear is *now* the dominating note in religion. It would be well to prove, first, that fear is not a corruption rather than an origin. Again, the belief in spirits is attributed to the failure to know the laws of causality. This is only partly true, for the savage leaps over secondary causes and reaches instinctively for the supreme First Cause. He is prevented in this by the accretions of lesser deities which have obscured primal revelations. At that it may be said that he is perhaps closer to the real cause of the phenomena which he observed than are many today who are trying to obscure that same First Cause with theories that have been arrayed as facts.

We would hesitate to accept the assertion that the propitiatory sacrifices of these peoples were of no avail. A merciful Father looked perhaps beyond their frailties, and recognized their longing to pay homage to Him. Responses, of course, did not come from the false spirits which they immediately recognized, for that was impossible; but there was an all-provident Father who loved them even in their degradation and considered their needs.

In preparing his list of costs, it is easy for the author to find much in these religions that are social liabilities. This is shown especially where veneration for animals has developed the taboo which prevents the extermination of such as are injurious to human welfare. The economist can also point to a high cost in labor,

and the unnecessary consumption of food at funerals, etc.; but, when all costs are arranged in order and the moral and social returns are considered, the author concedes that religion is a distinct asset and necessary to social life. Unfortunately, however, he has presented religion in its most uninviting aspect, and then regards all later religions as modifications or expansions of primitive belief and practice.

Dr. Diamond has written an interesting book, but it cannot be called scientific without some revisions. At Yale University he had at his disposal one of the most complete mission libraries in this country. Yet, in addition to the omissions already noted, he has given no consideration apparently to the works of Abbé Huc or Bishop Le Roy. The work of the latter has been in an English translation for several years as "The Religion of the Primitives." These works might have been used with profit in place of the questionable conclusions of Sumner's "Folkways" and Frazer's "Golden Bough."

GEO. C. POWERS, A.F.M., S.T.D.

THE CHURCH AND THE CITIZEN

That the Catholic Church is a marvellous organization surprises no Catholic, for he knows who was its Founder. Others there are, like Lord Macaulay and more recently Professor Urwick (in the criticism which he offers of Professor McDougall's theory of the Group Mind), who acknowledge its greatness without appreciating the reason therefor. But there is a third type of mind which is obsessed by the idea that, because the Church is a vast spiritual organization with a marvellous hold over its children, it must, therefore, exercise over them a political sway controlling their relations to matters in no way spiritual. The most fantastic ideas burgeon in this mental soil, and quite recently we have had a Grand Orange Chaplain in Canada proclaiming from his pulpit that the Hierarchy of the Dominion (of whom it is obvious he knows precisely nothing) have some deep-laid scheme for converting Canada into an independent Republic in order that Quebec may become the permanent place of residence of the Holy Father. Outbursts of this kind, though seldom so fatuous in their nature, occur periodically. In one of the latest volumes of the Calvert Series,* Fr. Ryan refers, with warm appreciation, to Newman's "Letter to the Duke of Norfolk"—a wonderful piece of writing which, perhaps on account of its uninviting title, is far too little known to Catholic readers. That was the reply to an outburst of this kind on what he called "Vaticanism" by Gladstone,

**The Catholic Church and the Citizen.* By John A. Ryan (The Macmillan Co., New York City).

who was sorely pricked by his inability to make the Irish Bishops understand that he knew what was good for them better than they did themselves. And of course, to come nearer home, we have had the discussions originated by the candidature for the Presidency of Governor Smith. Mr. Marshall's attack and the Governor's unforgettable reply are in every man's recollection, and of the various volumes so far issued in the Calvert Series none perhaps has made a more timely appearance than this. The series was the outcome of a suggestion that what was needed was a group of short works telling plainly and without any holding back just exactly what the Church does and does not teach on a variety of topics. This volume tersely yet plainly sets forth what the Church teaches with regard to the citizen and his attitude towards the land in which he lives and towards the government and laws which it possesses. There are portions of it (such as the nature of governmental authority) which may not much interest some readers, who take things of that kind as they find them. But no intelligent reader can be otherwise than interested in learning the position of the Church towards local politics (which is one of complete detachment) and—what many will little suspect—its teaching as to the moral binding of laws. There are laws like those of Mexico today, which no Catholic could or ought to obey. Had the Oregon Public School legislation been upheld by the Supreme Court, it is at least possible that a position would have arisen where Catholics could not and should not have obeyed the law. But in that, as in other similar cases, obedience or disobedience would have been advised, not by Rome, but by the local ecclesiastical authorities. The position would be similar to that created by the enactment of any law which offended the conscience of any man, Catholic or not. The Ku Klux Klan apparently holds that the State has the right to override any man's conscience, but that grossly immoral idea has, it may be hoped, few adherents. The author's treatment of the profoundly important topic of Nationalism as a new form of quasi-religion, and a very dangerous one too, deserves careful attention, though we must confine ourselves here to a mere mention of that part of an admirable little book which deserves and we hope will obtain a wide circulation.

BERTRAM C. A. WINDLE, F.R.S.

Other Recent Publications

Rome and the White House. Pope and President—a Parallel. By James A. Hyland, C.S.Sp., M.A. (The Devin-Adair Co., New York City).

One of the byproducts of the current political campaign has been the revelation of the widespread bigotry which still prevails among wide sec-

tions of the population. However regrettable the existence of this fanaticism may be in itself, it is nevertheless a distinct gain to have its existence uncovered, and the errors on which it is based brought into the broad light of public notice. The injection of religion into politics is, of course, extremely sad. Yet, it is difficult to see how the Church can fail to benefit by the attention she has received in recent times, and especially in view of the proved inability of her opponents to justify publicly the slanders that have been handed down covertly from generation to generation.

No doubt, a large proportion of the Church's opponents are sincere in their views, though woefully misinformed or misled. Much of the slanderous gossip now emerging to the surface was doubtless imbibed by them in their childhood years, and its truth has been accepted as beyond question or dispute. Misgivings must necessarily arise in the minds of a host of these misguided zealots today, when they find that no one dares repeat in public the nonsense which has been disseminated privily about the Church's teaching and polity.

Even one year ago we would have said that there was but a limited field for such a work as "Rome and the White House," by Father James A. Hyland, C.S.Sp. A defence of the Church against the ignorant and bigoted objections which the author exposes would have seemed almost unnecessary. However, the man who offers these objections is: "An outstanding figure in the State of Louisiana . . . widely read and devoted to every cause for the welfare of his State. On patriotic occasions the City Fathers look up to him. He always has something to say that is worth while and interesting. . . . He is straightforward. He has at his command all the finished graces of diction and elocution, yet he never tries to conceal his thoughts in phrases." Yet, to him "the Roman Catholic Church . . . is not indeed a Church, but some preternatural magic, maybe the Devil, driving through the ages a powerful engine, known as the 'Popish machine.'"

Ridiculous as such views must seem at first sight, the fact that they are seriously entertained by men of the caliber described renders it imperative to accord them consideration. Until men of this type are disabused of such grotesque beliefs, it will be impossible for the Church to win the general esteem to which she is entitled. Father Hyland has, therefore, accomplished a doubly useful task, by revealing one of the grave obstacles that lies in the way of Catholic progress, and by furnishing just the kind of answer that will appeal to honest zealots of the type of the Protestant friend whom he quotes.

T. J. K.

Outlines of Bible Knowledge. Edited by the Most Rev. S. G. Messner, D.D., D.C.L., Archbishop of Milwaukee. With 49 illustrations and 4 Maps. Second Revised Edition. (B. Herder Book Co., St. Louis, Mo.).

The first edition of this work, based on Brüll's "Bibelkunde," appeared in 1910. Since that time it has had a wide success and has become so well known that it will not be necessary to say much about its plan or contents in making a notice of the second edition. Let it suffice, then, to

say that the present edition contains many additions and improvements, but that the work has been kept within the limits of a manual for the use of students of the Bible in colleges, high schools and classes of Introduction. The first change that will be noticed by those who used the former edition will perhaps be the omission of the Encyclical of Leo XIII "On the Study of the Sacred Scriptures." This was made necessary by the requirements of space, on account of enlargements made, but the substance of the Encyclical will be found in summary. Another change is the adoption of biblical dates used in the work on "Bible History" by Schuster and Holzammer (edition of 1926). In spite of some criticisms made against the first edition of the "Outlines" on account of what was deemed a meager treatment of modern difficulties against the Bible, Archbishop Messmer has adhered—and we think wisely—to his original opinion, that it is not advisable to enter more fully into such problems in an elementary text-book. Both faith and piety would be greatly advantaged if educated Catholics took a greater interest in the reading of the Scriptures, as all admit. With the help of such a sound and scholarly work as this, such reading would be doubly easier and more profitable. We hope, therefore, that this book, the only one of its kind in English, will receive continued and increased support and study.

Sacramentals and Some Other Catholic Practices. By Aidan Cardinal Gasquet O.S.B. (The E. M. Lohmann Co., St. Paul, Minn.).

A book dealing with the subjects treated in this charming little manual is one which will be very useful, not merely to inquirers and converts for whom it is chiefly intended, but for many born Catholics also. For though the latter have used holy water, have made the Sign of the Cross, and watched or followed the other customs and ceremonies touched upon in this book, it is doubtful if many of them could give anything like a complete account of them to the intelligent outsider seeking an explanation; and, it may be added, that it is just the kind of things described in this book that do actually attract the attention of the intelligent outsider and excite his curiosity, because they are so totally unlike anything that he has seen in other forms of worship. To no one could he go with more certainty of obtaining satisfaction than to the venerable writer of this book, whose knowledge of church history supplies the materials which his practised pen sets down in simple but always felicitous language.

Take, for example, the chapter on the Rosary of the Blessed Virgin—one of the longest in the book—where we have a full account of the devotion with a short treatise on the best way to use it. The historical information is full of interest: how many, for instance, know that the use of holy water goes back at least as far as A. D. 109, when Pope Alexander I, the sixth in succession to St. Peter, gave permission for the faithful to keep it in their houses? Other sections deal with the crucifix, the use of images, the Sign of the Cross, the Ashes of Ash Wednesday, and the Palms of Palm Sunday. The meaning of the use of a scapular is set forth with a description of the chief objects of this kind, and there is a chapter on the veneration and intercession of Angels and Saints. All

this and other information is contained in a charmingly printed little volume of attractive external appearance—just the book for a Catholic to make a present to any friend outside the Church who exhibits curiosity about these matters.

B. C. A. W.

Enucleatio Mysticae Theologiae S. Dionysii Areopagitae Episcopi et Martyris Per Quaestiones et Resolutiones Scholastico-Mysticas. Auctore P. Joseph a Spiritu Sancto. Editio Critica a P. Anastasio a S. Paulo. Curia Generalitia Carmelitana, Corso d'Italia, Rome.

In the June, 1928, issue of *Carmelitana* (a quarterly periodical devoted to the publication of mystical writings by Carmelite authors), the explanation of the Mystical Theology of Dionysius made by Fr. Joseph a Spiritu Sancto, is continued and brought to completion. Fr. Joseph is famous as the author of the "Cursus Theologiae mystico-scholasticae," which holds the same position in Mystical Theology as the works of the Carmelites of Alcalá and Salamanca have in philosophy and theology. His explanation of Dionysius has two parts: (1) a commentary on the *Theologia Mystica*; (2) a commentary on the *De Cælesti Hierarchia* and other spiritual works of the mystic. In conclusion are given a number of appendices on the three mystical ways, the mystical contact of the soul with God, and the knowledge of one's spiritual state in the highest stage of mysticism. Several complete indexes added by the editor will be very helpful to those who use this work.

Tractatus De Deo Uno Et Trino. Tractatus De Deo Redemptore. Auctore G. Van Noort, Parocho Anstelodamensi. Editionem Quartam Curavit J. P. Verhaar, S. Theol. in Seminario Warmundano Professor. Sumptibus Societatis Anonymæ Pauli Brand, Hilversum in Hollandia.

Even those who do not agree with all the positions of Fr. Van Noort in controverted questions must recognize the many excellencies of his theological writings, their clearness, brevity and up-to-dateness, which make them so well suited for text-books for students. Since his purpose is to give an introduction to the whole of sacred doctrine, the author has of necessity confined himself to the general outline of each subject, but the reader is supplied with references and notes that will help him to pursue any question further. Matters that are especially discussed today (*e. g.*, questions of comparative religion), are treated with more fullness. Two features of the volumes before us seem to be of special utility for theological manuals, *viz.*, the quotation of the Greek text of the New Testament for more important passages and the dating of authorities quoted. The title of the second treatise above quoted, "De Deo Redemptore," will perhaps be misleading, since the treatise includes not only the theology of the Redemption, but that of the Incarnation as well. Hence we believe it would have been better to call this treatise by the longer title "De Deo Incarnato et Redemptore."



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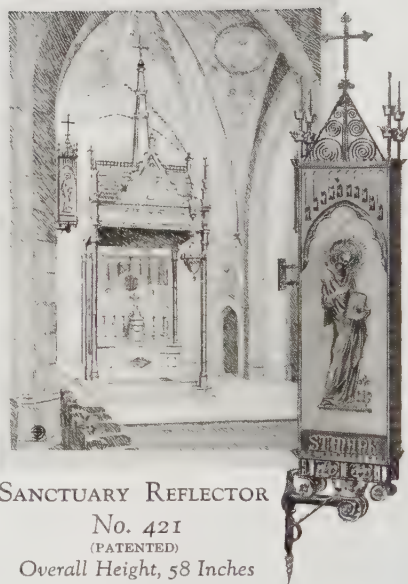
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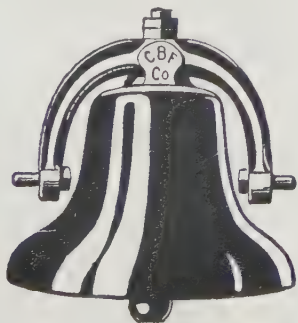
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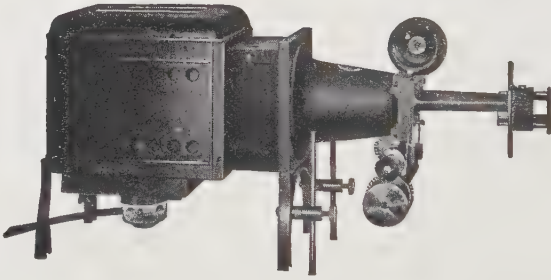
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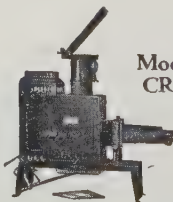
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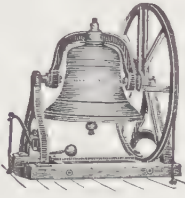
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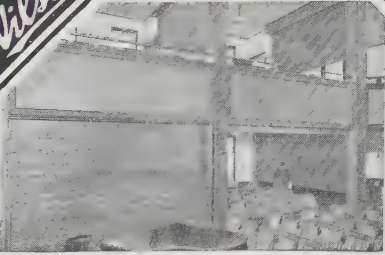
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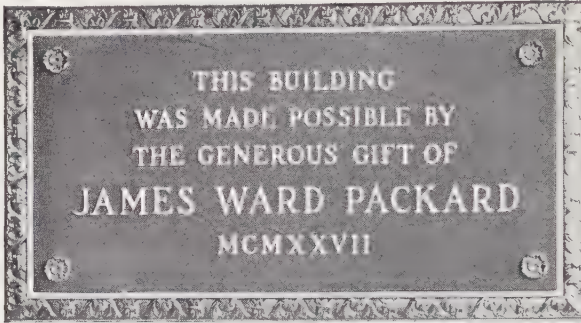
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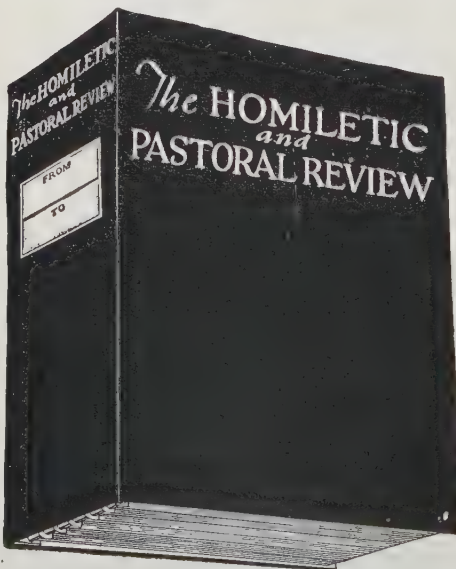
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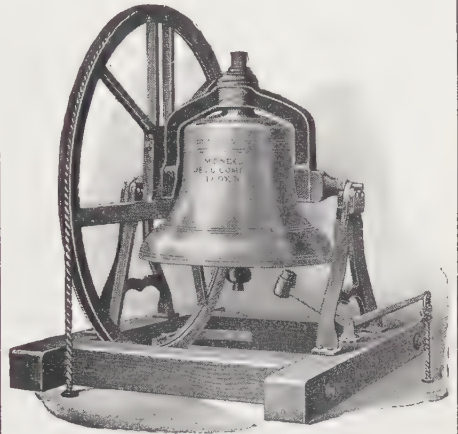
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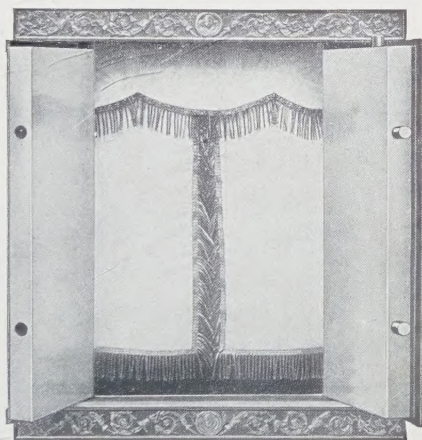
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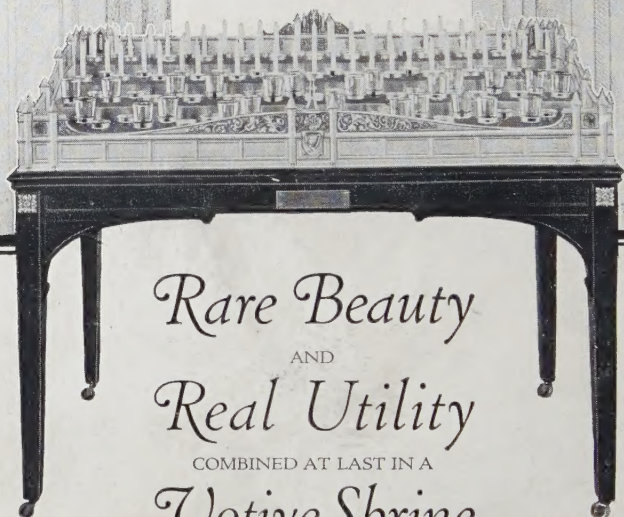
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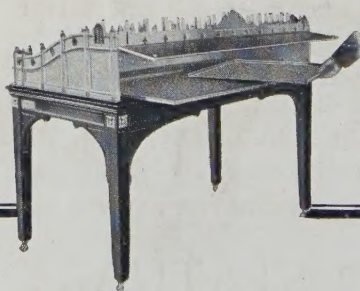
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